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The Holy Spirit

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AND THE

Human Mind.

By **ASHLEY S. JOHNSON, A. M., LL. D.,**
President of the School of the Evangelists.

Price, Prepaid, \$2.00.

Address the Author,
Kimberlin Heights, Tennessee.

Press of Gaut-Ogden Company,
Knoxville, Tennessee.
1903.

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TO MY WIFE,
EMMA ELIZABETH JOHNSON,
IN PROFOUND RECOGNITION OF HER LOVE, HER GOOD
JUDGMENT, AND HER DEVOTION TO THE
LORD'S WORK COMMITTED TO US.
THE AUTHOR.

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THE HOLY SPIRIT AND OUR LORD'S COMMISSION TO THE APOSTLES.

“And the ELEVEN Disciples went to GALILEE, to the MOUNTAIN where JESUS had ordered them; and seeing him, they (indeed) prostrated to him; but SOME doubted; and JESUS approaching, spoke to them, saying, All Authority has been imparted to me, in Heaven and on Earth. Go, disciple All the NATIONS, immersing them into the NAME of the FATHER, and of the SON, and of the HOLY Spirit; teaching them to observe all things which I have enjoined upon you; and, behold, I am with you all the DAYS, till the CONSUMMATION of the AGE (Matt., 28: 16-20).”

“And he said to them, Go into all the WORLD, and proclaim the GLAD TIDINGS to the Whole CREATION. He who BELIEVES and is immersed will be saved; but HE who BELIEVES NOT will be condemned; and these Signs will accompany the BELIEVEES; in my NAME they will expel Demons; they will speak in new Languages; they will take up Serpents; and if they should drink any deadly poison, it will not injure Them; they will lay Hands on Sick persons, and they will be well. Then, indeed, after the Lord had SPOKEN to them, he was taken up into HEAVEN, and sat down at the Right hand of GOD; and THOSE having gone forth, proclaimed everywhere, the Lord co-operating, and ratifying the WORD through the ACCOMPANYING Signs (Mark, 16: 15-20).”

“And he said to them, These are the WORDS which I spoke to you, while I was yet with you, That All THINGS

WRITTEN in the LAW of Moses, and in the PROPHETS, and in the Psalms, concerning me, must be fully accomplished. Then he opened THEIR MINDS to UNDERSTAND the SCRIPTURES, and said to them, Thus it is written, that the Messiah should suffer and should rise from the Dead the THIRD Day; and that in his NAME, Reformation in order to Forgiveness of Sins should be proclaimed to All the NATIONS, beginning at Jerusalem, and you are Witnesses of these things; and, behold, I send forth the PROMISE of my FATHER upon you; but remain you in the CITY, till you are invested with Power from on high (Luke, 24: 44-49)."

"Then JESUS said to them again, Peace be with you; as the FATHER has sent me, I also send you; and having said this, he breathed on and says to them, Receive the Holy Spirit; if the SINS of any one you may forgive, they are forgiven them; if those of any you may retain, they have been retained (Jno., 20: 21-23)."

"The FORMER History compiled, O Theophilus, concerning all things which Jesus began both to do and to teach, even to the Day in which, having given commandment, through the holy Spirit, to the APOSTLES whom he had chosen, he was taken up; to whom also he presented himself living, after his SUFFERING, by Many Infallible proofs; being seen of them forty Days, and speaking the THINGS concerning the KINGDOM of GOD; and assembling them, he charged them not to depart from Jerusalem, but to wait for the PROMISE of the FATHER, which you heard from me; that John, indeed, immersed in Water, but you will be immersed in holy Spirit, after a few Days. They, therefore, having come together, asked him, saying, 'Lord, wilt thou at this TIME restore the KINGDOM to ISRAEL?' Then he said to them, It is not for you to know the Times or Seasons, which

the Father appointed by his OWN Authority. But you shall receive Power by the HOLY Spirit coming upon you; and you shall be My Witnesses both in Jerusalem, and in All JUDEA, and in Samaria, and even to the remotest parts of the EARTH. And having said These things, as they were looking on he was lifted up; and a Cloud carried him away from their SIGHT (Acts, 1: 1-9)."

June 22, 1857 — June 22, 1903. I am forty-six years old to-day. For twenty-five years I have been a student and proclaimer of the Holy Scriptures by tongue and pen. I present this work on the Holy Spirit to my friends throughout the world, in the hope that the Lord will open their understandings that they may more fully understand that which is written.

THE AUTHOR.

The School of the Evangelists, Kimberlin Heights, Tennessee, June the 22nd, and the year of our Lord nineteen hundred and three.

THE HOLY SPIRIT AND THE HUMAN MIND.

CHAPTER I.

The Holy Spirit in Old Testament Times—A General View.

I approach the investigation of this great subject with profound reverence and fear, and trust that I shall have the reader's prayerful co-operation.

We know nothing of the Holy Spirit in Old Testament times except through the Scriptures of Moses and the prophets. To them we shall turn for light.

Mark well the subject. It is definite. "The"—indeed, there can be but one. This one is "holy." "God is a spirit (John 4:24)." Uncover your head, and humble your heart before Him!

In the Old Testament the references to the Holy Spirit, the Spirit, or the Spirit of God are not numerous. We must then begin with the Scriptures—the word—and work our way to their source and thus learn the identity of the power in them to mould, control and guide the characters, lives, and destinies of men.

Isaiah the prophet opens a gateway of light to which I shall invite investigation; not because it is first in order of revelation, but because it fits into my plan and purpose: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void,

but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it (Isa., 55: 10, 11)."

The word goes forth out of the mouth of the Almighty — the Holy Spirit.

The word comes down from heaven and abides in results like the snow and the rain.

It can not return void of results, to God. He has ordained that it shall prosper in the work whereunto He has sent it.

In it are God's great thoughts in relation to us concerning our origin, duty and destiny — thoughts as far above our thoughts as the heavens are above the earth: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts (Isa., 55: 8, 9)."

God is. I am. God is in heaven. I am on earth. The chasm between God's mind and my mind is bridged, safely, securely, eternally, by His thoughts, designated "voice of God," "word of God," "law of God," "statutes of God," "will of God," "scriptures."

Let us consider these in their order. Voice: "And they heard the voice of the Lord God, walking in the garden in the cool of the day (Gen., 3: 8)." Again, Pharaoh's plea to Moses: "Entreat the Lord (for it is enough) that there be no more mighty thunderings" — literally, voices of God (Ex., 9: 28). Again, at Sinai: "Moses spake, and God answered him by a voice (Ex., 19: 19)." Again, Moses' warning: "Beware of him, and obey his voice (Ex., 23: 21)." Again: "If thou turn to the Lord thy God, and shalt be obedient to his voice (Deut., 4: 30)." Again: "So shall ye perish, because ye would not be obedient to the voice of the Lord your God (Deut., 8: 20)." Again, the testimony of David: "The Lord thundered from heaven, and the most high uttered his voice (II. Sam., 22: 14)." Again: "The Lord also thundered in the heavens, and the Highest gave his voice (Ps., 18: 13)." Again: "The heathen raged, the king-

doms were moved: he uttered his voice, the earth melted (Ps., 46:6)." Again: "He doth send out his voice, and that a mighty voice (Ps., 68:33)." Again, Job grows sublime: "Hear attentively to the noise of his voice, and the sound that goeth out of his mouth; he directeth it under the whole heaven, and his lightning unto the ends of the earth; after it a voice roareth; he thundereth with the voice of his excellency, and he will not stay them when his voice is heard; God thundereth marvellously with his voice, great things doeth he, which we can not comprehend (Job, 37:2-5)." Again, Ezekiel testifies: "I heard * * * the voice of the Almighty, the voice of speech (Ezek., 1:24)." Again: "The voice of the Almighty God when he speaketh (Ezek., 10:5)." Again, we have the words of Joel: "And the Lord shall utter his voice before his army (Joel, 2:11)." Again: "The Lord shall roar out of Zion, and utter his voice from Jerusalem (Joel, 3:16)."

The attitude of the human being to the voice of God should be to hear humbly, hearken diligently, and to obey unreservedly. Jehovah made Abram great promises and assigned as a reason: "Because thou hast obeyed my voice (Gen., 22:15-18)." Again, in renewing these promises to Isaac He assigned the reason: "Because that Abraham obeyed my voice (Gen., 26:1-5)." Again, Moses, interrogatively: "Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live (Deut., 4:33)?" Again: "Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he showed thee his great fire; and thou heardest his voice out of the midst of the fire (Deut., 4:36)." Again, Israel feared the voice of God and said: "If we hear the voice of the Lord our God any more, then we shall die (Deut., 5:25)." David testifies: "To-day if ye will hear his voice harden not your heart (Ps., 95:7,8)." Again, Moses speaks the message of God to Israel: "If thou wilt diligently hearken to the voice of the Lord thy God * * * I will put none of these diseases upon thee, which I have brought upon the

*voice = Agent or messenger
who understands & interprets*

Egyptians: for I am the Lord that healeth thee (Ex., 15: 26).” Again, Jehovah charged the men who came out of Egypt that they had tempted Him ten times, “And have not hearkened to my voice (Num., 14: 22).” Hear Moses again: “Only if thou carefully hearken unto the voice of the Lord thy God, to observe to do all these commandments which I command thee this day (Deut., 15: 5).” Again, David: “But my people would not hearken to my voice; and Israel would none of me (Ps., 81: 11).”

No theory of the work of the Holy Spirit in Old Testament times that does not include in it the voice of God, oral, literal, living, as expressed in the record, and the hearing and hearkening of the human soul, can be of God.

We must concern ourselves primarily with the record, the message, but back of the record, back of the message, yea, in the record, in the message, we shall find the Messenger, Himself.

The Old Testament lays tremendous emphasis on the word, spoken, written; its Divine origin, its authority, its sufficiency, and its adaptation to human needs. Moses speaks by Divine authority: “Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you (Deut., 4: 2).” Again: “What things soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it (Deut., 12: 32).” Again: “And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee to know that man doth not live by bread only, but by every word which proceedeth out of the mouth of the Lord doth man live (Deut., 8: 3).” Again: “But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it (Deut., 30: 14).” Again: “Ye rebelled against my word at the water of Meribah (Num., 20: 24).” Joshua testifies: “Remember the word which Moses the servant of the Lord commanded you (Josh., 1: 13).” Again:

"There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel (Josh., 8:35)." Samuel testifies: "And the word of the Lord was precious in those days; there was no open vision (I. Sam., 3:1)." Again: "And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth (I. Sam., 3:10)." David, the king, poet, singer, testifies: "The Spirit of the Lord spake by me, and his word was in my tongue (II. Sam., 23:2)." Again: "Thy word is a lamp unto my feet, and a light unto my path (Ps., 119:105)." Again: "The entrance of thy words giveth light; it giveth understanding unto the simple (Ps., 119:130)." Again: "I wait for the Lord, my soul doth wait, and in his word do I hope (Ps., 130:5)." Again: "His word runneth very swiftly (Ps., 147:15)." Again: "He sendeth out his word, and melteth them (Ps., 147:18)." Again: "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word (Ps., 119:9)." Again: "Thy word have I hid in mine heart, that I might not sin against thee (Ps., 119:11)." Again: "Quicken thou me according to thy word (Ps., 119:25)." Again: "Let thy mercies come also unto me, O Lord, even thy salvation, according to thy word (Ps., 119:41)." Again: "I hope in thy word (Ps., 119:81)." Again: "Forever, O Lord, thy word is settled in heaven (Ps., 119:89)." Again: "Thy word is true from the beginning (Ps., 119:160)." Again: "Thou hast magnified thy word above all thy name (Ps., 138:2)." Finally: "Be ye mindful always of his covenant; the word which he commanded to a thousand generations (I. Chron., 16:15)." Nehemiah testifies: "Remember, I beseech thee, the word that thou commandest thy servant Moses (Neh., 1:8)." Isaiah testifies: "They have cast away the law of the Lord of hosts, and despised the word of the holy one of Israel (Isa., 5:24)." Again: "The Lord sent a word into Jacob, and it hath lighted upon Israel (Isa., 9:8)." Again: "Hear the word of the Lord, ye that tremble at his word (Isa., 66:5)."

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expressly*

Again: "If they speak not according to this word, it is because there is no light in them (Isa., 8:20)." Again: "Yet he also is wise, * * * and will not call back his words (Isa., 31:2)." Jeremiah testifies: "Yet hear the word of the Lord, O ye women, and let your ear receive the word of his mouth (Jer., 9:20)." Again: "Thus saith the Lord; Stand in the court of the Lord's house and speak * * * all the words that I command thee to speak unto them; diminish not a word (Jer., 26:2)." Again: "But his word was in mine heart as burning fire shut up in my bones (Jer., 20:9)." Again: "He that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces (Jer., 23:28, 29)?" Again: "Behold, I will make my words in thy mouth fire (Jer., 5:14)."

No theory of the Holy Spirit's work in Old Testament times which does not take into account the word of God, spoken, written, enduring, can be true.

The voice of God expressed His word, His words were formed into statutes, laws, commandments — the will of God. Moses testifies: "These are the statutes, which the Lord commanded Moses (Num., 30:16)." Again: "And the Lord commanded us to do all these statutes (Deut., 6:24)." Again: "Thou shalt therefore obey the voice of the Lord thy God, and do his commandments and his statutes, which I command thee this day (Deut., 27:10)." Hear David: "Blessed art thou, O Lord; teach me thy statutes (Ps., 119:12)." Again: "Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end (Ps., 119:33)." Again: "Hold thou me up, and I shall be safe; and I will have respect unto thy statutes continually (Ps., 119:117)." Again, the Lord through Moses: "Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them (Ex., 24:12)." Again: "From his right hand went a fiery law for them (Deut., 33:2)." David

witnesseth: "But his delight is in the law of the Lord; and in his law doth he meditate day and night (Ps., 1:2)." Again: "The law of the Lord is perfect, converting — restoring — the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether (Ps., 19:7-9)." Again: "Open thou mine eyes, that I may behold wondrous things out of thy law (Ps., 119:18)." Hear Solomon: "He that turneth away his ear from hearing the law, even his prayer shall be abomination (Prov., 28:9)." Hear the prophet: "Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah (Isa., 1:10)." Again: "Bind up the testimony, seal the law among my disciples (Isa., 8:16)." Again: "He will magnify the law, and make it honorable (Isa., 42:21)." Ezekiel to apostate Israel: "But the law shall perish from the priest, and counsel from the ancients (Ezek., 7:26)." Hosea testifies: "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children (Hos., 4:6)." Zechariah testifies with special emphasis: "Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the Lord of hosts (Zech., 7:12)." Malachi brings the cap-sheaf: "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments (Mal., 4:4)." Solomon, the wise and great, sums up the argument: "Let us hear the conclusion of the whole matter: fear God, and keep his commandments; for this is the whole duty of man (Ecc., 12:13)."

No theory of the Holy Spirit's work in Old Testament times that rejects the word — written and crystallized into

laws, statutes, or commandments — as the tangible expression of man's duty to God in those ages, can be true.

The voice, the word, the law of God was addressed to the eye, the 'ear — thence to the understanding. Hear Moses, the man of God: "Ye have seen what I did unto the Egyptians (Ex., 19:4)." Again: "And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off; and they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die: And Moses said unto them, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not (Ex., 20:18-20)." As to Solomon: "And God gave Solomon wisdom, and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore (I. Kings, 4:29)." Job testifieth: "But I have understanding as well as you (Job, 12:3)." Again: "But there is a spirit in man: and the inspiration of the Almighty giveth them understanding (Job, 32:8)." Again: "If now thou hast understanding, hear this: hearken to the voice of my words (Job, 34:16)." Listen to David: "My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding (Ps., 49:3)." Again he prayed: "Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart (Ps., 119:34)." Again, he prayed: "Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments (Ps., 119:73)." Again, he prayed: "I am thy servant; give me understanding, that I may know thy testimonies (Ps., 119:125)." Still again: "The righteousness of thy testimonies is everlasting: give me understanding, and I shall live (Ps., 119:144)." Again: "Let my cry come near before thee, O Lord: give me understanding according to thy word (Ps., 119:169)." Finally: "The entrance of thy words giveth light; it giveth understanding unto the simple (Ps., 119:130)." Hear Solomon the wise: "Understanding shall keep

thee (Prov., 2: 11).” Again: “Hear, ye children, the instruction of a father, and attend to know understanding (Prov., 4: 1).” Hear Isaiah in the day of Israel’s apostasy: “Also I heard the voice of the Lord, saying Whom shall I send, and who will go for us? Then said I, Here am I; send me; and he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not; make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed (Isa., 6: 8-10).” Jeremiah speaks: “And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding (Jer., 3: 15).”

No theory of the Holy Spirit’s work in Old Testament times that eliminates the human understanding and the fact that the word of God is addressed to it, can be of God.

What of the Spirit? He appears first in the morning of time in conjunction with the word: “And the Spirit of God moved upon the face of the waters, and God said, Let there be light: and there was light (Gen., 1: 2, 3).” Job amplifies the thought: “By his spirit he hath garnished the heavens (Job, 26: 13).” Thus He is a wonder-worker in the material universe. This was direct, powerful, resistless.

In the days of the Judges He came upon the men of God whom He desired to designate leaders and deliverers in a conspicuous sense: Othinel, “And the Spirit of the Lord came upon him, and he judged Israel and went out to war: and the Lord delivered Chushanrishathaim, king of Mesopotamia, into his hand, and his hand prevailed against Chushanrishathaim (Judg., 3: 10).” Again He came upon Gideon: “But the Spirit of the Lord came upon Gideon, and he blew a trumpet,” and gathered the hosts of Israel together to war (Judg., 6: 33-35). Again, He came upon Jephthah: “Then the Spirit of the Lord came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mispheh of Gilead, and from Mispheh of Gilead he passed over unto the children of Ammon (Judg., 11: 29).”

Again, He came upon Samson: "And the Spirit of the Lord began to move him at times (Judg., 13: 25)." Again: "And the spirit of the Lord came mightily upon him (Judg., 14: 6)." Again: "And when he came to Lehi the Philistines shouted against him: and the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands, and he found a new jawbone of an ass, and put forth his hand, and took it and slew a thousand men (Judg., 15: 14, 15)." These exhibitions of the Spirit's power stand alone in the Old Testament, and it is apparent that they were for the sole purpose of imparting great strength and valor to God's chosen commanders who were to lead His chosen people to victory against their foes, and are thus entirely out of line with God's ordinary methods of moving His people to right living.

The Spirit came miraculously upon great warriors; the rank and file saw only the slain, the wounded, the vanishing foe. The Spirit came upon God's leaders, witnesses, prophets, priests; the people saw results, felt the rebuke, received the enlightenment through the spoken message.

Noah was called of God. Before He called him He declared: "My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be one hundred and twenty years (Gen., 6: 3)." This was the limit of Noah's ministry — "an hundred and twenty years." Noah was "a preacher of righteousness (II. Pet., 2: 5)." He warned the people and through this warning, preaching, the Spirit strove with the ungodly. There is no proof that the Spirit strove except through His message and His messenger — Noah.

The Lord spoke to Moses and thus made him a teacher: "And the Lord said unto Moses, Lo, I come to thee in a thick cloud, that the people may hear when I speak to thee, and believe thee forever (Ex., 19: 9)." Again, Jehovah gives his method of dealing with Moses: "With him I will speak mouth to mouth, even apparently, and not in dark

speeches; and the similitude of the Lord shall he behold (Num., 12:8)." Again: "And afterward all the children of Israel came nigh; and he gave them in commandment all that the Lord had spoken with him in Mount Sinai (Ex., 34:32)."

After the Lord revealed the law to the people through Moses and it became a matter of record, they had the voice of God, the word of God, the law of God, the statutes of God, the will of God, the commandments of God, inspired of God. While Moses lived he was the living link between God and Israel; after he passed on, the records became God's channel of approach in a degree previously unknown. Joshua succeeded Moses as leader and expounder of the law, but not as lawgiver: "And the Lord said unto Moses, Take thee Joshua, the son of Nun, a man in whom is the spirit, and lay thine hand upon him; and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight, and thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient, * * * and he laid his hands upon him and gave him a charge, as the Lord commanded by the hand of Moses (Num., 27:18-23)."

After the Lord had made Himself known through Moses, after Moses had recorded His law, and after Joshua had led them into Canaan, it was necessary that the people should be taught, hence the prophets. We get a glimpse of this in the days of Moses, and just here I lay down a proposition which will hold good in a large measure throughout this discussion:

When God had a new message for His people or when He wished to press the old message on the conscience He sent the Spirit, not upon the multitude but upon a chosen messenger or messengers, hence "Moses and the prophets"—and the Spirit moved the mind of the multitude through the mind, voice, and life of the messenger, and the measure of the Spirit to the individual taught was the measure of

his willing acceptance of the truth through God's inspired messenger.

Noah was first, but in the broad sense Moses overshadows him. The burden got too heavy for him; he complained to God: "I am not able to bear all this people alone; because it is too heavy for me, and if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favor in thy sight; and let me not see my wretchedness (Num., 11: 14-15)." This is the way the Lord answered him: "And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee, and I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone, * * * and Moses went out and told the people the words of the Lord, and gathered the seventy men of the elders of the people, and set them round about the tabernacle, and the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, that they prophesied, and did not cease (Num., 11: 16-25)." Moses still felt the great and pressing need, for when informed that Eldad and Medad prophesied within the camp, he refused to forbid them and wisely and generously said: "Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them (Num., 11: 26-29)." This shows that the Spirit came miraculously upon the teachers and not upon the multitude.

The age of the prophets was the amplification of this idea. It is a mistake to suppose that they were chiefly concerned about future events; they were pre-eminently and conspicuously reformers and teachers of the law. They were under the guidance and inspiration of the Spirit (I. Pet., 1: 9, 10). It is a fact, however, that in the Old Testa-

ment there is a marked emphasis laid upon the word: "Stand thou still awhile, that I may shew thee the word of God (I. Sam., 9:27)." Again: "The word of God came unto Shemaiah the man of God (I. Kings, 12:22)." Again: "The word of God came to Nathan (I. Chron., 17:3)." Again: "The words of Jeremiah the son of Hilkiah * * * to whom the word of the Lord came in the days of Josiah (Jer., 1:1, 2)." Again: "The word of the Lord came expressly unto Ezekiel the priest (Ezek., 1:3)." Again: "The word of the Lord that came unto Hosea (Hos., 1:1)." Again: "The word of the Lord that came to Joel (Joel 1:1)." Again: "The vision of Obadiah, thus saith the Lord God (Obad., 1:1)." Again: "The word of the Lord came unto Jonah (Jonah 1:1)." Again: "The word of the Lord that came to Micah (Mic., 1:1)." Again: "The burden of the word of the Lord to Israel (Mal., 1:1)."

Nehemiah explains the whole process from the standpoint of a reformer in review of Israel's past: "Yet many years didst thou forbear them, and testifiedst against them by the spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands (Neh., 9:30)."

Peter explains the whole thing from the standpoint of an apostle, reviewing the whole of the prophetic age: "Receiving the end of your faith even the salvation of your souls, of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow (I. Peter, 1:9-11)."

*finality of your faith even the
salvation of your lives.*

*= Counsel
or design*

CHAPTER II.

The Holy Spirit in New Testament Times—A General View.

It is important to note in the Old Testament times that the prophets looked for an age in which the Spirit should do a greater work, indeed a complete work. I introduce the words of Isaiah, which manifestly refer to the Anointed of God, but appropriate here nevertheless: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the Lord, that he might be glorified (Isa., 61: 1-3)." Joel speaks in the same strain, but with more fulness: "And it shall come to pass afterward that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit, and I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come; and it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call (Joel, 2: 28-32)."

As in the Old Testament times, the mind must deal with the message rather than the Messenger — the Spirit. The mind can pass upon the message but who can comprehend the Messenger? We begin with the results, fruits, and trace them up to their Divine and glorious source.

Jesus came into the world to establish a kingdom. This was predicted by the prophet: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces all these kingdoms, and it shall stand forever (Dan., 2:44)." The seed of this kingdom is the word of God (Luke, 8:11).

The "ministration of the Spirit" may be deep, it may be mysterious, it may be incomprehensible, and in a sense it is all of these, but of one thing we may be certain, absolutely certain, that no theory of the Kingdom of God on earth that eliminates the word of God, the seed of the Kingdom, can be true. A man who desires to raise wheat must sow wheat; the man who would make the Kingdom come and grow must sow its own peculiar seed — the living word of the living God.

This is the whole trend of New Testament teaching. It is constantly, persistently affirmed that the word, the gospel, the truth, is God's power, God's sword. Therefore, before beginning to speak in detail of what the Spirit is or who the Spirit is, let us look at the instrument — the word.

John the Baptist is the first reformer whose name appears on the pages of the New Testament; although strictly speaking he belonged to the old dispensation, for it did not end until the crucifixion. The angel who predicted his birth said: "He shall be filled with the Holy Spirit even from his mother's womb (Luke 1:13-15)." This is truly extraordinary, but it shows the drift of things as we approach the new dispensation. Filled with the Holy Spirit, and this from his birth or before! Who can analyze this? Who can comprehend it? Surely he must have been one of God's

The underlying principle is
the word. (56) power of God.
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chosen ones! Was it for himself personally, or was it for his work's sake? It could not have been for his personal benefit, for God does not make such distinctions in His children, and in this respect he stands peerless and alone — no other human being was ever filled with the Holy Spirit from his mother's womb. It must have been on the account of his work. I have previously shown that when God designed to do a great work He endowed a man for it and the Spirit worked through him. I mentioned among warriors, Othinel and Samson; I mentioned among leaders and prophets, Moses, Joshua, Isaiah, Zechariah. John was a prophet (Matt., 11:9-11) and reformer. He was God's last messenger to Israel before the Messiah: "There was a man sent from God whose name was John (Jno., 1:6)." His work was the subject of prophecy. Hear Isaiah, who describes John's work in detail: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God; every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry, and he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: The grass withereth, and the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass; the grass withereth, the flower fadeth: but the word of our God shall stand forever (Isa., 40:3-8)." Malachi also prophesied of John: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come saith the Lord of hosts (Mal., 3:1)." Again: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers,

lest I come and smite the earth with a curse (Mal., 4: 5, 6).” We see in this the stern, inexorable and resistless reformer. Here is another prediction made by an angel a short time before his birth: “And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord (Luke 1: 17).” Elijah — John! Great in courage, great in power, they stand unique in history. Elijah turned a nation back to God. So did John: “As it is written in the prophets, Behold, I send my messenger before thy face which shall prepare thy way before thee; the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins, and there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins (Mark, 1: 2-5).” This was a mighty revolution. How is it accounted for? John was a great prophet, but he was more; he was a great reformer with the power — inspiration — of God in and back of him, and the power in him and back of him made his message one of mighty power as he cried: “The word of God shall stand forever!” In this case, as with the ancient prophets, God sent the Spirit in mighty power on the preacher, and through him into the message, and through it into the hearts and lives of the people. John was endowed — inspired — in a superlative sense.

Jesus followed John; indeed, their ministries were for a time parallel. He was a mighty man; yea, the mighty Son of the mighty God. Hear Matthew: “And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased (Matt., 3: 16-17).” Jesus came to earth with a great message, the secret of that message

is inherent as well as in the Great Spirit lying back of the message. John the Baptist lays this great tribute at His feet: "He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all; and what he hath seen and heard, that he testifieth; and no man receiveth his testimony; he that hath received his testimony hath set to his seal that God is true: for he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand: he that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him (Jno., 3: 31-36)." Spirit, Personality, Message — the human mind can not fully encompass or comprehend either, but the message is addressed to the human mind. Let us look into it and then if possible find an explanation of the phenomena that will not destroy either the force of the message or eliminate the Spirit behind it. The Holy Spirit descended visibly on Jesus; this is certain. The Holy Spirit was not measured out to Him. "He speaketh the words of God." His enemies paid Him this great tribute: "Never man spake like this man (Jno., 7: 46)." His Father — our Father — paid him this tribute: "This is my beloved Son, in whom I am well pleased; hear ye him (Matt., 17: 5)." Let Him speak for Himself: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock; and every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having

authority, and not as the scribes (Matt., 7: 24-29).” Luke supplements this with the statement that the wise man digged deep, and laid the foundation on a rock (Luke, 6: 48). This in general terms is the word or message of Jesus. We need not at present concern ourselves with, Whence comes the Spirit? or How works the Spirit? Here is His message to us, addressed to our minds and to our lives; let us consider it. Again He propounds this question to you: “And why call ye me, Lord, Lord, and do not the things which I say (Luke, 6: 46)?” Again: “It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life (Jno., 6: 63).” Again: “I am come a light into the world, that whosoever believeth on me should not abide in darkness; and if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world; he that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken the same shall judge him in the last day (Jno., 12: 46-48).” Again: “Now ye are clean through the word which I have spoken unto you (Jno., 15: 3).” Again in His Great Commission He speaks in detail: “And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen (Matt., 28: 18-20).” The apostolic ministry brings out the same thought — great, ascending, thundering emphasis on the word of God, the gospel of salvation. Hear Luke: “And the word of God increased; and the number of disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith (Acts, 6: 7).” Again: “The word of God grew and multiplied (Acts, 12: 24).” Again: “So mightily grew the word of God and prevailed (Acts, 19: 20).” Again, reporting the labors of Paul: “And Paul dwelt two whole years in his own hired

house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him (Acts, 28: 30, 31)." Paul testifies: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek; for therein is the righteousness of God revealed from faith to faith"—in order to faith—"as it is written, The just shall live by faith (Rom., 1: 16, 17)." Again: "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you; being then made free from sin, ye became the servants of righteousness (Rom., 6: 17, 18)." Again: "For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them; but the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead). But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach (Rom., 10: 5-8)." Again: "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: to God only wise, be glory through Jesus Christ forever. Amen (Rom., 16: 25-27)." Again: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God; for I determined not to know anything among you, save Jesus Christ and him crucified; and I was with you in weakness, and in fear, and in much trembling; and my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of

power: that your faith should not stand in the wisdom of men, but in the power of God (I. Cor., 2: 1-5)." Again: "For our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance; as ye know what manner of men we were among you for your sake (I. Thess., 1: 5)." Again: "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe (I. Thess., 2: 13)." Hear James: "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls, but be ye doers of the word, and not hearers only, deceiving your own selves, for if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was, but whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed (Jas., 1: 21-25)." Hear Peter: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever; for all flesh is as grass, and all the glory of man is as the flower of grass, the grass withereth and the flower thereof falleth away: but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you (I. Pet., 1: 22-25)." Hear John the Beloved: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city (Rev., 22: 14)."

No theory of the Holy Spirit's work that fails to take into account the gospel of Christ — its facts, its commands, its promises — can be true.

The word of God, the gospel of Christ, is a tangible thing. It is here. I can hear it. I can read it. I can consider it. I can pass judgment upon it. I can act on its demands. I can receive its benefits. I am assured that back of it, in it, over it, with it always, is the Spirit of God. It is not necessary for me to comprehend the Spirit; in fact, I can not comprehend Him, for the Spirit is God, but the word is addressed to human beings and adapted to their needs. I can comprehend it sufficiently to be guided in a straight path. I can not fully understand how seed grows, but it grows, and I know it grows. The word of God is seed, good seed, incorruptible seed. I may not be able to fully explain the workings of the Divine mind back of it, but I know that it will grow whenever given a chance.

The New Testament uses various forms of speech in describing the Holy Spirit, all of which are helpful. He is called the Spirit: "If ye through the Spirit do mortify the deeds of the body, ye shall live (Rom., 8:13)." He is called the Spirit of God: "For as many as are led by the Spirit of God, they are the sons of God (Rom., 8:14)." He is called the Spirit of Christ: "Now if any man have not the Spirit of Christ he is none of his (Rom., 8:9)." He is called the Spirit of Adoption: "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby ye cry, Abba, Father (Rom., 8:15)." He is called the Spirit itself: "The Spirit itself beareth witness with our spirit, that we are the children of God (Rom., 8:16)." He is called the Spirit of God's Son: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father (Gal., 4:6)." He is called the Holy Spirit: "Well spake the Holy Spirit (Acts, 28:25)." He is called the Spirit of the Father — Jesus addressing the apostles: "For it is not ye that speak, but the Spirit of your Father which speaketh in you (Matt., 10:20)." He is called the Spirit of Truth — Jesus to the apostles: "If ye love me, keep my commandments; and I will pray the Father, and he shall give you another Com-

forter, that he may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you and shall be in you (Jno., 14: 15-17)." He is called the Comforter: "But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you (Jno., 14: 26)."

The Holy Spirit is really and truly the "presence," the "apparition," the "Ghost," the "spirit" of Jesus: "I will not leave you comfortless: I will come to you (Jno., 14: 18)."

These designations indicate the greatness of the Spirit, each bringing forth some thought not presented in the others.

In studying the Spirit's work — the Spirit Himself, we naturally and for the sake of clearness divide the subject, and as this is only a general view, I will give you also a rapid view.

The baptism in the Spirit is first in order, and from whatever standpoint you view it, of surpassing importance. By baptism is meant the fullest, the completest manifestation of the Spirit in the age of the good news of God's grace. The gospel age is the age of spiritual fullness. The first prediction relative of this overwhelming of the human mind by Divine power was made by Joel. He speaks of the pouring out of the Spirit. In reality the Spirit could not be poured out. This is only a figure of speech indicative of the great fullness, or liberality of this unparalleled visitation of Divine power, but let the prophet speak for himself: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit (Joel, 2: 28, 29)."

Again, baptism in the Holy Spirit was predicted by John the Baptist: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Spirit, and with fire (Matt., 3:11)." Again, baptism, endowment from on high, was promised by Jesus to the apostles just before His ascension: "And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high (Luke, 24:49)." Again: "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me; for John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence (Acts, 1:4, 5)."

The prophecies and promises relating to the baptism in the Holy Spirit were fulfilled first to the Apostles on the day of Pentecost: "And when the day of Pentecost was fully come, they were all with one accord in one place; and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting; and there appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance (Acts, 2:1-4)." Again — to the Gentiles at the house of Cornelius: "While Peter yet spake these words, the Holy Spirit fell on all them which heard the word; and they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit; for they heard them speak with tongues, and magnify God (Acts, 10:44-46)." After these events the record is forever silent. It is apparent to even the superficial reader that this baptism — this Divine, this heavenly endowment — was for a peculiar and extraordinary purpose. This is apparent from two considerations: first, there are only two instances in the New Testament, and not

one in the Old Testament; second, in both of the recorded occurrences miraculous manifestations were visible to the eye, as well as apparent to the mind.

Following the baptism of, or in, the Holy Spirit, God vouchsafed to some of His adopted children gifts of the Holy Spirit — secondary gifts, I shall designate them — by the laying on of the hands of the Apostles after their baptism on the day of Pentecost. The proof is wholly lacking that any of those baptized at the house of Cornelius could do this, or that any one who had received this gift from God by the imposition of apostolic hands could pass it on. There are numerous instances, but as this is a general view only, the record will be introduced: The seven ministers appointed by the apostles to serve the church at Jerusalem: "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians, against the Hebrews, because their widows were neglected in the daily ministration; then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables; wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Spirit and wisdom, whom we may appoint over this business; but we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid their hands on them (Acts, 6: 1-6)." The Samaritans: "Now, when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Spirit: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus), then laid they their hands upon them, and they received the Holy Spirit (Acts, 8:

14-17)." Some Ephesians: "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Spirit since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Spirit, and he said unto them, Unto what then were ye baptized? and they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus; when they heard this, they were baptized in the name of the Lord Jesus; and when Paul had laid his hands upon them, the Holy Spirit came on them; and they spake with tongues and prophesied, and all the men were about twelve (Acts, 19: 1-7)." The Corinthians: "Now there are diversities of gifts, but the same Spirit (I. Cor., 12: 4)." Again: "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit (I. Cor., 12: 8, 9)." Again: "But all these worketh that one and the selfsame Spirit dividing to every man severally as he will (I. Cor., 12: 11)." The Evangelist Timothy: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery (I. Tim., 4: 14)." Again: "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands (II. Tim., 1: 6)." This like the baptism of the Holy Spirit was an extraordinary endowment, but it differed radically from it. The baptism of the Holy Spirit was direct from heaven; the secondary gift was from heaven but through the laying on of apostolic hands and prayer. The baptism of the Holy Spirit was more comprehensive and revolutionary than the secondary gifts. The baptism in the Spirit made it possible for frail and fallible men to preach a powerful and infallible gospel; the secondary gifts made it possible for the apostles to have

reliable help. The two baptisms in the Spirit — Pentecost and the house of Cornelius — determined, in their effects, the destiny of all ages. The secondary gifts were confined to the age of the apostles, and the proof is wholly wanting that they were general in the churches established by the apostles and their co-laborers. Jerusalem, Samaria, Corinth, Ephesus, the preacher Timothy — these close the record.

The work of the Holy Spirit in converting the world to Christ forms a part of this inquiry. The apostles, as men, were charged with this responsibility. Said Jesus to them in His last and greatest commission: "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved; but he that believeth not shall be damned (Mark 16: 15, 16)." We must of necessity find an explanation of the Holy Spirit's work that will harmonize with the tremendous and indestructible fact that the apostles of Jesus were put in charge of the work of converting the world to Christ, and that they were to do it by the use of their tongues — preaching! Hear Jesus, and I want you to lay this down, calmly and studiously, by the side of the commission: "Nevertheless I tell you the truth: it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you, and when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged (Jno., 16: 7-11)." Here is the report of the last meeting of Jesus with the apostles before He ascended to God: "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power, but ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea and in Samaria, and unto the

uttermost part of the earth (Acts 1:6-8).” Without entering upon an elaborate argument, I will lay down a number of deductions which will come to light again:

The Holy Spirit was sent to the apostles to endow them for their work, in an extraordinary sense, and He used their faculties and organs of speech in carrying out his work.

The Holy Spirit guided the apostles into all truth and enabled them to remember all that Jesus had taught them, and thus brought the truth of Jesus in contact with the minds of men.

The Spirit and the word worked together harmoniously. There is no proof that in conversion they ever worked apart. The word without the Spirit would be dead and the Spirit without the word would be without the effective instrument.

To bring the whole subject down to its essence and simplicity I have only to say that the Mind of God, the Mind of Jesus, the Mind of the Spirit was so brought in contact with the minds of the apostles that they clearly perceived the truth and thus preached with power.

The giving and baptism of the Spirit were both stupendous miracles; the first preaching was therefore a miracle, but the thing preached was no miracle — it proceeded upon natural lines, through the ears into the heart, into the conscience, into the mind, into the life in the ordinary way — in perfect harmony with the constitution of man.

The indwelling of the Spirit brings the subject out of the realm of the miraculous. He dwelt in the apostles in an extraordinary sense (Acts, 2:1-4). He dwelt in the Gentiles of the house of Cornelius in an extraordinary sense (Acts, 10:44-48). He dwelt in the disciples who had the secondary gifts in an extraordinary sense (Acts, 6:1-6; 8:14-17; 19:1-7; 1. Cor., 12:4). But he dwells as an abiding gift — not as a doer of miracles, not as a wonder-worker except through natural and ordinary channels — in the mind, heart, conscience of every obedient believer. Peter testifies: “And we are his witnesses of these things; and so is also the Holy Spirit, whom God hath given to them that obey

him (Acts, 5:32)." Paul confirms Peter: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are (I. Cor., 3:16, 17)." Again: "And be not drunk with wine wherein is excess, but be filled with the Spirit (Eph., 5:18)." The indwelling Spirit is presented in the New Testament in different forms of speech, all of which tend to show how great is our heritage:

The Gift of the Spirit: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit (Acts, 2:38)."

The Witness of the Spirit: "The Spirit itself beareth witness with our spirit, that we are the children of God (Rom., 8:16)."

The Interceding Spirit: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which can not be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God (Rom., 8:26, 27)."

The Earnest — pledge — of the Spirit: "Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit (II. Cor., 5:5)."

Let this chapter be closed with the Holy Spirit's last and great invitation: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely (Rev., 22:17)."

CHAPTER III.

The Baptism in the Holy Spirit.

The reader is urged, if he has not already done so, to go back and carefully read and thoroughly study the preceding chapters, for they present a general view of the work of the Holy Spirit without which it will be found difficult to comprehend the details upon the study of which we now enter.

Two things confront us at the threshold of this inquiry: first, the great emphasis laid on the incarnation, life, teaching, death, and resurrection of Jesus. As to the incarnation: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth (Jno., 1:14)." As to His life: "In him was life; and the life was the light of men (Jno., 1:4)." Again: "As the Father hath life in himself, so hath he given to the Son to have life in himself (Jno., 5:26)." Again: "And this is the record, that God hath given us eternal life, and this life is in his Son (Jno., 5:11)." As to His teaching: "For he taught them as one having authority, and not as the scribes (Matt., 7:29)." Again: "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father: for so it seemed good in thy sight; all things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him (Matt., 11:25-27)." As to His death: "Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a

ransom for many (Matt., 20:28).” Again: “But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man (Heb., 2:9).” Again: “Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed (I. Pet., 2:24).” As to His resurrection: “Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offenses, and was raised again for our justification (Rom., 4:23-25).”

No theory as to the meaning of the baptism in the Holy Spirit that eliminates the incarnation, life, teaching, death, and resurrection of Jesus the Christ as the mightiest facts in all history, or that eliminates the necessity of bringing these facts to the attention and experimental knowledge of men in order to salvation, can in any sense, or under any possible contingency, be true.

Second, the great emphasis laid on the work, mission, preaching, and teaching of the apostles both by Jesus and by the apostles themselves. Jesus called and ordained them: “Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you (Jno., 15:16).” Jesus gave to them the secrets or mysteries of His Kingdom, which in future they were to reveal to the whole world: “Fear them not therefore, for there is nothing covered, that shall not be revealed; and hid, that shall not be known; what I tell you in darkness, that speak ye in light; and what ye hear in the ear, that ye preach upon the house-tops (Matt., 10:26, 27).” Again: “And when he was alone, they that were about him with the twelve asked of him the parable; and he said unto them, Unto you it is given to know the mysteries of the Kingdom of God; but

unto them that are without, all these things are done in parables (Mark 4: 10, 11).” Jesus gave to the apostles — pre-eminently to Peter — the keys of the Kingdom: “He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God; and Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven; and I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it; and I will give unto thee the keys of the Kingdom of heaven: and whosoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven (Matt., 16: 15-19).” Again: “Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven (Matt., 18: 18).” Again: “Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you, and when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained (Jno., 20: 21-23).” Jesus gave them His last, His great, His world-wide commission: “Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them, and when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen (Matt., 28: 16-20).” Again: “Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen;

and he said unto them, Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptised shall be saved; but he that believeth not shall be damned (Mark, 16: 14-16)." Again: "Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem; and ye are witnesses of these things (Luke, 24: 45-48)." Finally Jesus said to them just before He departed: "But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth (Acts, 1: 8)." The apostles understood these things to mean that they were representatives of Jesus the glorified in an extraordinary and exalted sense. In fact, they in a large sense sustained to Him the same relationship which He sustained to the Father. In His great prayer for them He had said to His Father, "As thou hast sent me into the world, even so have I also sent them into the world (Jno., 17: 18)," and they had taken this literally, but I will let them speak for themselves. Hear Peter on Pentecost: "This Jesus hath God raised up, whereof we are all witnesses (Acts, 2: 32)." Again, at the house of Cornelius: "Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he arose from the dead, and he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead; to him give all the prophets witness, that through his name whosoever believeth in him shall receive the remission of sins (Acts, 10: 41-43)." Paul counted himself and the other apostles as ministers of the New Testament: "And such trust have we through Christ to Godward: not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of

the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life (II. Cor., 3:4-6).” Paul counted himself and the other apostles ministers of Christ: “Therefore seeing we have this ministry, as we have received mercy, we faint not (II. Cor., 4:1).” Paul counted himself and the other apostles as ministers of the reconciliation or ambassadors of Christ: “Therefore if any man be in Christ, he is a new creature: old things are passed away: behold all things are become new; and all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to-wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God (II. Cor., 5:17-20).” Paul regarded himself as a minister of God in unfolding the mysteries of the ages: “If ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby when ye read, ye may understand my knowledge in the mystery of Christ), which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power (Eph., 3:2-7).” Paul counted himself as having the gospel in trust: “Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints (Col., 1:25, 26).” Again: “But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our

hearts (I. Thess., 2:4)." Again: "According to the glorious gospel of the blessed God, which was committed to my trust (I. Tim., 1:11)."

It is evident, it is unquestionable, it is undeniable that no theory of the need, meaning and results of the baptism in the Holy Spirit that sets the apostles aside as the original promulgators and expounders of the teaching of Christ as to sin and its forgiveness, or the records they left as a means of giving all subsequent generations accurate, reliable and infallible instruction as to duty and destiny, can be of God.

I shall therefore turn the light of Scripture on the subject — comparing Scripture with Scripture — until we discover what has always been true, that the Divine element and the human element are perfectly harmonious, and that one supplements the other, and that neither is nor can be effectual without the other.

Reference has already been made to the prophecy of Joel, the prophecy of John, and the promise of Jesus in reference to the Spirit's mighty work in the dispensation of grace. But it is needful that these witnesses be called again. Read Joel deliberately and reflectively: "And it shall come to pass afterward that I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men see visions; and also upon the servants and handmaids in those days I will pour out my Spirit (Joel 2:28, 29)." Notice. This prophecy referred to a time designated "the last days." The Divine visitation was to be comprehensive — including "all flesh" — Jew and Gentile. The Spirit's coming was to be accompanied by unusual results: prophesying, dreaming, seeing visions. We are not left in doubt as to the fulfillment of this prediction, for Peter quoted it and declared it fulfilled on the day of Pentecost. John's prophecy is more specific as to the Agent of this work; addressing a mixed multitude, the penitent and the unrepentant, the wheat and the chaff, he said: "I indeed baptize you with water unto

repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Spirit and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into garners; but he will burn up the chaff with unquenchable fire (Matt., 3: 11, 12).” “Unquenchable fire” — is a baptism of fire. This refers to Jesus as Savior and Friend, and King and Judge. Before referring to the promises of Jesus on this point, allow me to burn one great truth into your mind: Jesus did not promise the baptism of the Holy Spirit to all the world; He did not promise it to all his followers, or disciples. The promise was confined to the twelve apostles. In giving His commission to them He said: “And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high (Luke, 24: 49).” Again: “And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me, for John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence (Acts, 1: 4, 5).” This again narrows the matter down to the apostles: “He through the Holy Spirit gave commandments unto the apostles whom he had chosen (Acts, 1: 2).” It also sets the time — “not many days hence.”

If you will reflect on the truth that Jesus came into the world as a teacher; that the apostles were chosen to succeed him, to unfold His teaching and promulgate His world-wide emancipation; and that the Holy Spirit came to them to endow them for the greatest conquest ever undertaken on the face of the earth, all will be plain.

Let us study this necessity, for it surely was a necessity, in detail. No twelve men ever born, without money or power, could or would undertake such a work without Divine help. This is manifest. They were not trained orators, or advocates, hence the promise of Jesus to them: “For it is not ye that speak, but the Spirit of your Father which

speaketh in you (Matt., 10:20).” They had walked with him, leaned on him during their training. What could they do without Him, seeing they had often failed when He was near? Hence His assurance: “I will not leave you comfortless: I will come unto you (Jno., 14:18).” They were charged with the task of making his teaching known, but Jesus was a great, a persistent, and untiring teacher and no human being could remember all He said, hence the promise: “But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you (Jno., 14:26).” They were to stand before judges, kings, the mighty of earth and testify of Him and of His doctrine, hence this promise: “But when the Comforter is come whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning (Jno., 15:26, 27).” They were to go forth unlocking the Kingdom of Heaven to the minds of men, binding and unloosing in the name of the Lord, producing conviction in the minds of men that Jesus is the Christ, the Son of God. This was a stupendous undertaking, hence the promise: “Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you, but if I depart, I will send him unto you; and when he is come, he will reprove the world of sin and of righteousness, and of judgment: of sin, because they believed not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of the world is judged (Jno., 16:7-11).” Again, from another point of vision, the Holy Spirit in the apostles was, by physical manifestations, signs, wonders, to attract the attention of the careless and unthinking multitude. Paul witnesseth: “For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty

signs and wonders, by the power of the Spirit of God; so that from Jerusalem and round about into Illyricum, I have fully preached the gospel of Christ, yea, so have I strived to preach the gospèl, not where Christ was named, lest I should build upon another man's foundation (Rom., 15: 18-20)." Again: "I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chieftest apostles, though I be nothing, truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds (II. Cor., 12: 11, 12)." Again: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let him slip; for if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Spirit, according to his own will (Heb., 2: 1-4)." These signs were to attract attention to the messenger — the preacher. They contrast favorably with the coming of the Spirit upon Gideon, Othinel, Jephthah and Samson, who were thus prepared for war and bloodshed. The influences of these warriors were local — confined only to small portions of Canaan; the work, as preachers, of the prophets was confined to one country and one people, but "the signs of an apostle" were intended to attract attention to a message which was designed for every people and for every age.

This gospel was introduced with a miracle and with visible proof of the Divine presence. The Gentile world had entirely forgotten God. Referring to these times Paul said to the Ephesians: "Wherefore remember that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens

from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world (Eph., 2: 11, 12)." The chosen people, the Jews: "As he spake these words, many believed on him; then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free. They answered, We be Abraham's seed, and were never in bondage to any man; how sayest thou, Ye shall be free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin; * * * if the Son therefore shall make you free, ye shall be free indeed (Jno., 8: 30-36)." The apostles themselves were ignorant, narrow and selfish. When Jesus spoke of His departure Thomas said, with a pathos that stirs the heart after nineteen hundred years: "Lord, we know not whither thou goest and how can we know the way (Jno., 14: 5)?" Down at the very end of His ministry it is recorded: "And there was also a strife among them, which of them should be accounted the greatest (Luke, 22: 24)." Finally, at the last interview, they showed plainly their ignorance of His mission: "When they were therefore come together, they asked of him saying, Lord wilt thou at this time restore again the kingdom to Israel (Acts., 1: 6)?"

The extraordinary work of the Holy Spirit, beginning with the wonderful miracle on Pentecost, was needed for other weighty reasons. Jesus came to plant a new thought in the mind of the world — an empire based on love, which was finally to include the whole world. He called the apostles to His assistance. He sent the Holy Spirit to endow them for the work. Again, the apostles were to be pre-eminently the interpreters, not only of the revelation peculiar to the age of grace, but of all previous revelation. Through them were revealed, by the Holy Spirit, the deep things of God: "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God

hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea the deep things of God (I. Cor., 2:9, 10)." Again, the design of the Baptism of the Holy Spirit was to prove to the Jewish mind that the "middle wall" was broken down (Eph., 2:11-15), and "That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel (Eph., 3:6)." Such was the prejudice of the Jewish race against all others that nothing short of a miracle could have done the work. It is a noticeable fact that the Spirit used human instrumentality even here.

Count all this if you wish as preliminary or introductory. I think it is apparent to your mind that Jesus, the apostles and the records can not under any possible system of interpretation be set aside, and that they were and are as necessary to the Holy Spirit as the Holy Spirit was or is to them.

When were the prophecies and promises respecting the baptism in the Holy Spirit fulfilled? First, on the day of Pentecost in the city of Jerusalem. It has already been noted that Jesus in giving them His commission had commanded them to remain in Jerusalem until He sent the promise of their Father upon them (Luke 24:49); indeed, He went further and commanded them not to leave Jerusalem: "And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, he saith, ye have heard of me (Acts, 1:4)." They did as commanded, "and returned unto Jerusalem with great joy, and were continually in the temple, praising and blessing God. Amen (Luke, 24:52, 53)." They took up their residence in an upper chamber, and waited expectantly.

Let us view this little band of men as they wait — it was the apostles of Jesus, practically, against the world, and yet they were human and from every standpoint unfit morally and intellectually for the undertaking. The gospel was to be proclaimed by them everywhere, and yet not one of them

had enjoyed special training except as they followed Jesus from place to place. They were to be in the broadest sense the schoolmasters of the world and yet not one of them had enjoyed any training in the world's schools for such work. They were to go forth and face the scholars of the world, and yet so far as we know not one of them could be ranked as a scholar. They were ignorant in a large degree of their own mission; they were to go forth and establish a kingdom of thinking minds and loving hearts, and yet Peter wanted to fight and did fight the night of the Lord's betrayal. They were to go forth and establish a spiritual kingdom, and yet down to the very last they desired to have the old kingdom of David restored. They were to enter upon a life in which the only honor to accrue would be the honor of hard work, unrequited service, and yet down to the last days of the Master on earth they annoyed Him by disputing as to which of them should be the greatest in His kingdom. However, it may be said to their credit that they obeyed His command to tarry at Jerusalem for the fulfillment of His promise. They, with a few disciples, continued in prayer, waiting on the Lord. Whether any of these disciples were present when the momentous day arrived is unknown. Luke does not consider it important enough for space—"the promise of the Father" was emphatically to "the twelve."

At last the long-promised day arrived. Here is the account of it in detail: "And when the day of Pentecost was fully come, they were all with one accord in one place, and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting; and there appeared unto them cloven tongues like as of fire, and it sat upon each of them; and they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance (Acts, 2: 1-4)."

They — the apostles — were all in one place.

They were probably for the first time united, so much for the week's prayer meeting through which they had passed.

A sound as of a mighty wind rushed down from heaven and filled the house.

There appeared unto them cloven tongues like fire and sat upon each of them.

They were all filled — baptized in the Holy Spirit — and began at once the marvellous work of speaking and witnessing for Christ in tongues which they had never learned.

We see here the fulfillment of the predictions of Joel and John and the long list of promises Jesus made to the apostles. Observe how the Spirit worked: "They began to speak." This was their mission: "Go ye therefore and teach all nations;" "Go ye into all the world and preach the gospel to every creature;" "That repentance and remission of sins should be preached in his name;" "Ye shall be witnesses unto me."

It is impossible to resist the conclusions that this baptism in the Spirit came as predicted; that it came to those to whom it had been promised; that it was unusual, extraordinary, miraculous; that it endowed the apostles in a moment with the education required to carry out their commission, and that its results worked out through the organs of speech in the apostles and through the organs of hearing of the multitude. The whole transaction, from the descent of the Spirit to the beginning of the preaching, was miraculous. The miracle was back of the preaching, but the preaching was natural, and its effects were in full harmony with the laws ordinarily governing the human mind. The people saw the signs, and were amazed; they heard the truth and were convicted and converted. Both were needed. Without the signs, tongues, flames, the attention of the multitude could not have been attracted — sudden and unusual fruits of the Spirit were necessary until the ordinary fruits could come to maturity. The signs did not convert any one — the Spirit converted the people through the truth, using the apostles as mouthpieces.

Jesus was born into this world about nineteen centuries ago; He was absent three days while his body lay in Joseph's

new tomb. He was also absent during the seven days from His ascension and glorification to the day of Pentecost, then He returned in Spirit and although He sits at the right hand of God He, by His Spirit, directs, controls and plans His work in the world. He had said to the apostles before He went away: "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever.

* * * I will not leave you comfortless: I will come unto you (Jno., 14: 15-18)." On the day of Pentecost Peter boldly proclaimed of Him: "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth that which ye now see and hear (Acts 2: 33)."

Man sinned. God sent Jesus into the world as a preacher; He sent the apostles to expound His doctrine and manifest His virtues during their natural lives, but — and I would to God I could impress you deeply with this truth — He sent His Spirit into the apostles and through them revealed the full plan of salvation, and thus made it possible for His Holy Spirit to continue His work through the truth proclaimed and recorded by them, until the end of time. While I lay all possible emphasis on the apostles, and while I emphasize the importance of the great promise of Jesus to them touching their portion at the inauguration of His Kingdom: "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit on twelve thrones judging the twelve tribes of Israel (Matt., 19: 27-29)," I do not hesitate to say that they personally were merely incidental along the line of the Messiah's march to the world's final conquest, the Spirit being back of their preaching; and Jesus exalted, being back of the Spirit, He can use the truth they proclaimed while "they rest from their labors," as while they were actively by tongue and pen engaged in the work.

Under this great inspiration the apostles went forth, and produced the mightiest bloodless revolution in history,

in the very face of the enemies of Jesus of Nazareth and in the very city where they had crucified Him. The miracles to attract, the preaching to convert — this was the program daily. Peter and John healed the lame man at the Beautiful gate of the temple, and drew from His enemies the admission: "Indeed that a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem, and we can not deny it (Acts, 4: 16)." As a result a great wondering multitude came together in Solomon's porch (Acts, 3: 1-11). Peter proclaimed the word of life — no mention is made of the Holy Spirit, but He worked — when the truth is proclaimed no power in earth or in hell can keep Him from working — and the number of believers increased from three thousand, the fruits of the first sermon, to five thousand (Acts 4: 4). The revolution continued. The believers caught the true and full spirit of the new crusade and dedicated all they possessed to the work (Acts 4: 32-37). Jerusalem had often fallen under the power of mighty foes; now it had fallen under the power of a mighty Friend! The first year of this bloodless and spiritual conflict had not expired, and yet wonders had been accomplished, both in the physical and spiritual realms. Here is the way it is summed up by Dr. Luke: "And great fear came upon all the church, and upon as many as heard these things; and by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch, and of the rest durst no man join himself to them: but the people magnified them; and the believers were the more added to the Lord, multitudes both of men and women), insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them; there came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one (Acts, 5: 11-16). When the apostles prayed the Holy Spirit shook the place (Acts, 4: 31). Finally they drew from their

enemies this great admission: "Behold, ye have filled all Jerusalem with your doctrine, and intend to bring this man's blood upon us (Acts, 5: 28)." And Gamaliel, the most distinguished lawyer in Jerusalem, and a member of the Jews' Sanhedrin, weakened under the mighty influence of the gospel preached by the apostles "with the Holy Spirit sent down from heaven," and thus addressed the council publicly and boldly: "Refrain from these men and let them alone; for if this counsel or this work be of men, it will come to nought; but if it be of God, ye can not overthrow it; lest haply ye be found even to fight against God (Acts 5: 33-39)."

Certainly Jesus made all His promises good so far as the apostles and the Jews were concerned. What of the Gentiles? Joel's prophecy included "all flesh." Our Lord's commission included "every creature." In concluding His sermon on Pentecost Peter said: "For the promise is unto you, and unto your children, and to all that are afar off, even as many as the Lord our God shall call (Acts 2: 39)." Those that were "afar off" were the Gentiles or heathen world. The gospel continued to spread throughout Judea and then to Samaria, but the Holy Spirit, using the apostles as instruments, had not yet signified His desire to have the Gentiles partakers with them. What Paul wrote concerning the Gentiles in the ages before Christ, was true practically also during the first few years of the fulness of the gospel: "Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel (Eph., 3: 5, 6)." The Jews were greatly prejudiced against the Gentiles and considered them foreigners, "strangers," "aliens," "dogs," "unclean." Jesus had broken the real wall—the law—down in His death, but nothing less than a miracle could break it down in the minds even of the Christian Jews, and of the apostles themselves.

At last the time arrived. Jesus had given all the apostles

power to bind and loose in His name, but He had made Peter conspicuous in saying to him, "I will give unto thee the keys of the kingdom of heaven." Peter, after finishing one of his evangelistic tours, was resting at Joppa in the house of one Simon a tanner (Acts, 9: 36-43).

A certain man in Cæsarea, a Gentile, by name Cornelius, devout, prayerful, philanthropic, was praying in his house when an angel appeared unto him — this was, of course, a miracle — and said to him: "Thy prayers and thine alms are come up for a memorial before God; and now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the seaside: he shall tell thee what thou oughtest to do (Acts, 10: 4-6)."

"He — Peter — shall tell thee what thou oughtest to do." This is important. Cornelius certainly could not baptize himself in the Holy Spirit. Therefore, no theory of the meaning of the baptism of the Holy Spirit at the introduction of the gospel to the Gentile world, that leaves out the fact that the Gentiles, like the Jews, had to do something in order to salvation, can be of God. Cornelius immediately dispatched messengers to Joppa to find Peter. Now remember Peter was a Christian, but still a Jew, full of prejudice; and also bear in mind that the caste spirit was so strong among the Jews, and among the Jewish Christians, that Peter would have forever disgraced himself by preaching to Gentiles or by eating with them. No man without Divine aid, probably could have the courage to break over traditional bounds and face his kindred and brethren. Here is the second miracle — light is breaking on the long night of the heathen! Read: "On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the house-top to pray about the sixth hour: and he became very hungry, and would have eaten; but while they made ready he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth;

wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air; and there came a voice to him, Rise, Peter; kill, and eat, but Peter said, Not so, Lord; for I have never eaten anything that is common or unclean; and the voice spake unto him again the second time, What God hath cleansed, that call not thou common; this was done thrice: and the vessel was received up again into heaven (Acts, 10:9-16).” This was another miracle. Peter was being convinced — he needed to be overwhelmed. “While Peter thought on the vision the Spirit said unto him” — another miracle — “Behold three men seek thee; arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them (Acts 10:19, 20).”

Peter obeyed promptly and upon inquiry found Cornelius the Gentile had been “warned from God by an holy angel to send for thee into his house, to hear words of thee (Acts, 10:21, 22).” “Hear words of thee” — if a miracle was necessary to convert the Gentiles it was to open Peter’s mouth and break down his prejudice so that the Spirit might use his tongue to freely “make known among the Gentiles the unsearchable riches of Christ.” Peter departed the next day and was accompanied by others, Jewish brethren. Momentous day in the history of the heathen world! When Peter approached the centurion, he fell down and worshipped him, but Peter said: “Stand up: I myself am also a man (Acts, 10:25, 26).” A great company had assembled. He introduced himself by referring to the miracle at Joppa: “Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean, therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me (Acts, 10:28, 29)?” Cornelius rehearsed the incident of the angel’s visit and of sending the messengers, and concluded: “Now therefore are we all here present before God, to hear all things that are com-

manded thee of God (Acts, 10: 30-33).” Remember Peter in a conspicuous sense had the keys of the Kingdom; remember also his commission; remember also his baptism of power on Pentecost. Surely he could tell what God would have a man do.

He began his sermon by opening his mouth, and proclaiming these memorable words: “Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him (Acts 10: 34, 35).” Glorious thought! World-wide philanthropy! “He — Jesus — is Lord of all!” My Lord! Amen! Peter began with John’s ministry and passing on to Jesus reviewed His ministry also and boldly proclaimed His resurrection from the dead, and reached his climax in these words: “Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead; and he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of the quick and the dead; to him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins (Acts, 10: 41-43).”

Following this came a miracle, stupendous and overwhelming, all-prevailing, precisely like that which marked the inaugural day of the King at the beginning on the day of Pentecost. Peter was there. The Jewish brethren were there as witnesses. The Gentiles were under the mighty spell of a new-born gospel of hope. But let Luke tell the story as only he can tell it: “While Peter yet spake these words, the Holy Spirit fell on all them which heard the word, and they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit; for they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Spirit

as well as we? And he commanded them to be baptized in the name of the Lord (Acts, 10: 44-48)." This was the crowning miracle of the whole transaction.

The conversion of Cornelius proceeded on perfectly natural lines except the miracle of the baptism in the Spirit, which was designed to forever demonstrate that "God is no respecter of persons." His conversion was brought about according to the Great Commission — by a preacher and by preaching. Let us review the ground. The angel told Cornelius that Peter should tell him what he ought to do — not receive, but do (Acts, 10: 1-6). The messengers told Peter that Cornelius sought him in order to hear words of him (Acts 10: 22); nothing said about miracles. Cornelius told Peter on his arrival that the angel had assured him that when he came he would speak to him (Acts 10: 30-32). In Peter's defense, he rehearsed the whole transaction and said that the angel had said of him, Peter, "Who shall tell the words whereby thou and all thy house shall be saved (Acts, 11: 1-14)." Peter did preach. He did proclaim the gospel. He did tell them saving words. They heard it, believed it, obeyed it, just as they did on Pentecost. To Cornelius and his house personally the baptism of the Holy Spirit was only an incident; they were saved by the gospel through Peter's mouth according to Peter's testimony before the great convention at Jerusalem: "And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe; and God, which knoweth the hearts, bare them witness, giving them the Holy Spirit, even as he did unto us: and put no difference between us and them, purifying their hearts by faith (Acts, 15: 7-9)." With ascending emphasis, I declare Cornelius and his house were saved by the gospel — its facts, its commands, its blessings! But God "bare witness to them" and to the Jews by a miracle that they had found acceptance with and in Him.

This was the second baptism of the Holy Spirit and the last, and Peter used this as an argument in favor of baptism in water: "Can any man forbid water, that these should not be baptized, which have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of the Lord (Acts, 10: 46, 47)." How like Pentecost: "Then said Peter unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit (Acts 2: 38)." One Savior, one gospel, one way of salvation!

The day of Pentecost, the inauguration of the Kingdom among the Jews, has never been duplicated and never will be. The incidents at the house of Cornelius, the inauguration of the Kingdom among the Gentiles, has never been duplicated, and never will be. The gospel will be preached and heard and obeyed, but the miracle of the baptism of the Holy Spirit, either at Pentecost or at the house of Cornelius, will be seen no more. Peter, in his defense before the brethren, lays the cap-sheaf on the argument: "And as I began to speak, the Holy Spirit fell on them, as on us at the beginning, then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Spirit, for as much then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God (Acts, 11: 15-17)?" This silenced all criticism, for: "When they heard these things, they held their peace and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life (Acts, 11: 18)."

The conclusion is resistless that the Holy Spirit having endowed the apostles and having through them revealed all God has to say in this dispensation, and having borne public and convincing testimony to the truth that God's philanthropy includes both Jew and Gentile — the whole world — on the same conditions, the baptism of the Holy Spirit is no

longer needed in the administration of the affairs of the Kingdom.

The conclusion is also resistless that the Spirit, the "Ghost" of Jesus, the Holy Spirit, having been sent to earth to abide perpetually, is still using the same gospel proclaimed on Pentecost and to Cornelius to save the world. Amen.

*Jesus is here in His Spirit—purpose
or design working in the hearts
as lives, the transformed man of sin
the God by (like) to subdue the world of sin—*

CHAPTER IV.

The Secondary Gifts of the Holy Spirit.

As we enter upon the study of this subject, a few explanatory words are necessary. We have fully seen that the Kingdom was inaugurated both among the Jews and Gentiles with a great and notable miracle, and that this miracle involved the endowment, enlightenment, and inspiration of the apostles as to the teaching of Jesus, and as to their duty to the Gentile world. This miracle resulted also in physical manifestations, signs, tongues and the performance of miracles by the apostles. This power came direct from heaven without human aid. For the sake of clearness I will designate these as the first gifts of the Spirit.

Why were these first gifts necessary, and why were the secondary gifts necessary? To bring the matter fully before you, allow me to say that the first gifts of the spirit — miraculous — were vouchsafed only to the apostles; the secondary gifts — also miraculous — were vouchsafed only to those on whom the apostles laid their hands. In other words, the apostles possessed the rare gift of transferring gifts to others, but they could not confer the power to pass these gifts on — the gifts stopped with the first receiver.

But to return to our question: Why were these gifts necessary, either as direct from heaven or through apostolic hands? Did you ever reflect on how difficult it is to plant a new thought in the mind of the world? Look at the Jews; for fifteen centuries God was training them for Messiah's day, but as a nation they rejected Him: "He came unto his own, and his own received him not (Jno., 1:11)." The whole world is full of sin, prejudice, conventionality, conservatism, caste. The Lord knew the difficulties, hence some

means must be found to startle, to attract, to hold the attention, and the workers were so humble, so obscure, so wanting in influence, that some visible sign or act was needed to prepare the soil — attention of the people — for the planting of the seed of the kingdom. Jesus Himself was so obscure that His birthday was forgotten and He was so poor that He had no place to lay His head. With what infinite pathos He spoke of His poverty: "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head (Luke, 9:58)." And yet He came to establish a world-wide Empire of Love! He worked for a living, and many criticized Him because of His great wisdom and poverty — two things forever irreconcilable in the eyes of the world — saying: "From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were all offended at him (Mark, 6:2, 3)." Again: "At that time Jesus answered and said, I thank thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes (Matt., 11:25)." He had no wealth, no position, and His teaching was too deep and too spiritual to attract much attention, hence His miracles, to attract attention to the word and to confirm the word. He chose His ambassadors — apostles — from the lower walks of life. The majority of them were without education. They, like their Master, were from the world's standpoint unlearned and ignorant; on the day of Pentecost the astonished multitude inquired: "Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born (Acts 2:7, 8)?"

Ponder this thought well: Jesus came from God with a message of love; He passed it down to the apostles, and through them — inspired by His spirit — to every land; this message once planted was able to take care of itself, and is

and shall be able to take care of itself, for it has in it God, His Son, His Spirit, and its mature fruits will commend it without signs and wonders except such as are worked out in natural channels.

Ponder this thought also: There was no more converting power in Peter's message, inherent, abiding power, at Pentecost, at the house of Cornelius, than there is to-day. The miraculous manifestation added nothing to the message itself except to stamp the preacher as a representative of the Glorified One. We put up scaffolding when erecting a house, but when the house can stand alone we knock the scaffolding down. Signs, gifts, miracles, tongues, constituted the scaffolding of the truth in its infancy, when it first began to grow. After giving the apostles His commission as Mark records it, Jesus said: "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover (Mark, 16: 17, 18)." And it is added, by way of history: "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God, and they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen (Mark, 16: 19, 20)." So far as the apostles were concerned the greatest visible confirmation of their words was at Pentecost and at the house of Cornelius.

It is safe, I think, to say that as the word became established, as the number of disciples multiplied in Jerusalem and throughout the world where the preachers traveled, that the apostles depended more and more in their word inspired by the Holy Spirit and less and less on the "signs following." There are numerous instances in the book of Acts, where the apostles went forth and preached without any mention of signs, or miracles, following. Thus the truth did and will cut its way.

There is no intimation in the New Testament that these

signs accompanying the gospel were necessary to salvation. The world was full of darkness, and these displays of Divine power shone brightly against the black background of a world lost, but when the full light of the gospel was turned on and thousands became obedient to the faith and "the light from afar" shone through them the signs were obscured in the light of living or dying martyrdom. This light shone — True Light — first in Jesus: "That was the true Light which lighteth every man that cometh into the world (Jno., 1:9)." We are both light-bearers and reflectors of light.

The secondary or indirect miraculous gifts of the Holy Spirit were peculiar to the apostolic age. It was one of God's gifts. The baptism in the Holy Spirit was direct, immediate, electric — from God, the naked Spirit of God upon the naked spirit of man, resulting in the human mind becoming absolutely subservient to the Divine Mind. The secondary gifts of the Spirit — bear in mind their miraculous nature — came through the laying on of the hands of the apostles. No one else could do this, and those who had received the gift could not transfer it. I impress this on your mind. The proof is at hand. After the conversion of the Samaritans, Peter and John went down and laid hands on the converts and they received miraculous power. Simon, who had been a sorcerer previous to his conversion, saw this — probably hands had been laid on him: "And when Simon saw that through laying on of the apostles' hands the Holy Spirit was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Spirit; but Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money; thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God; repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee; for I perceive that thou art in the gall of bitterness, and in the bond of iniquity. Then answered Simon,

and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me (Acts, 8: 18-24)." The power to bestow these gifts was a special honor upon the apostles. They could not give power or sell it, and those who received it, received it for themselves, their own use. The thing naturally ran its course, and expired by its own limitation.

The examples are not numerous, but they are full and effective nevertheless. Soon after Pentecost the benevolent work of the church was about to become a burden, and this is the way the problem was solved: "Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables; wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Spirit and wisdom, whom we may appoint over this business; but we will give ourselves continually to prayer, and to the ministry of the word; and the saying pleased the multitude; and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Simon, and Parmenas, and Nicolas a proselyte of Antioch; whom they set before the apostles, and when they had prayed, they laid their hands on them (Acts, 6: 2-6)." It is interesting to note that these men were already "full of the Holy Spirit" and were chosen because of that fact—they had in obedience to the gospel (Acts 2: 38) received "the gift of the Holy Spirit," promised to and common to all obedient believers, but apostolic hands had not been laid on them, and the miraculous element was lacking in their lives. Hence they were set apart to their work and given extraordinary powers to perform it. The results which followed were natural and followed in perfect harmony with their mental nature: "And the word of God increased; and the number of disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith (Acts, 6: 7)." We know nothing of the future of these men save Stephen and Philip. Stephen became a mighty preacher, mighty in

word and deed, and the first martyr to the truth which he so eloquently preached. Luke says: "And Stephen, full of faith and power, did great wonders and miracles among the people (Acts, 6:8)." Again: "And they were not able to resist the wisdom and the spirit by which he spoke (Acts, 6:10)." Again, when he was before the council: "And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel (Acts, 6:15)." Again: After his mighty defense of "the hope of the gospel:" "When they heard these things, they were cut to the heart, and they gnashed on him with their teeth; but, he being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God; then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord (Acts, 7:54-57)." He stood his ground — they stoned him; he died praying for his tormentors. Philip became a great evangelist, the first evangelist. He "went down to the city of Samaria, and preached Christ unto them; and the people with one accord gave heed unto these things which Philip spake, hearing and seeing the miracles which he did; for unclean spirits, crying with a loud voice, came out of many that were possessed with them; and many taken with palsies, and that were lame, were healed, and there was great joy in that city (Acts, 8:5-8)." This is the side of "the signs that followed," but the preaching and converting proceeded in the natural order, the order outlined in the great Commission: "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women (Acts, 8:12)." Apostolic hands had been laid on Philip. He could do "signs and great miracles;" he could preach, but he could not transfer the power — the Holy Spirit — to others, for he was not an apostle: "Now when the apostles which were at Jerusalem heard that Samaria had received

the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Spirit; (for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Spirit (Acts, 8: 14-17)." The next example is found in Paul's dealing with certain Ephesian disciples: "And it came to pass, that, while Apollos was in Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy Spirit since ye believed? and they said unto him, We have not so much as heard whether there be any Holy Spirit; and he said unto them, Unto what then were ye baptized? and they said, Unto John's baptism; then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus; when they heard this, they were baptized in the name of the Lord Jesus; and when Paul had laid his hands upon them, the Holy Spirit came on them; and they spake with tongues and prophesied; and all the men were about twelve (Acts, 19: 1-7)." Nothing is known of these men subsequently. There must have been a special need for them, although history is silent as to what it was. The church at Corinth seems to have had a great diversity of these apostolic gifts. The twelfth, thirteenth and fourteenth chapters of I. Corinthians are devoted to their discussion. I quote part only: "Now concerning spiritual gifts, brethren, I would not have you ignorant; ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led; wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Spirit; now there are diversities of gifts, but the same Spirit; and there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all; but the manifestation of the Spirit

is given to every man to profit withal; for to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the self-same Spirit, dividing to every man severally as he will (I. Cor., 12: 1-11)." These gifts were so numerous in this church that it became necessary for Paul to regulate their use (I. Cor., 12: 1-31; 14: 1-40). In general terms he gives his estimates of tongues — probably the most important of these gifts: "Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine (I. Cor., 14: 6)?" Again: "I thank my God, I speak with tongues more than ye all; yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue (I. Cor., 14: 18, 19)." Timothy had these extraordinary gifts by laying on of apostolic hands: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery (I. Tim., 4: 14)." Again: "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands (II. Tim., 1: 6)." James addressed "the twelve tribes scattered abroad (Jas., 1: 1)," in a manner indicating that among them were elders who had these extraordinary apostolic gifts. He writes: "Is any among you afflicted? let him pray. Is any merry? let him sing psalms; is any sick among you? let him call for the elders of the church: and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up: and if he have committed sins, they shall be forgiven him (Jas., 5: 13-15)." John in his first epistle addressed people

who had extraordinary apostolic gifts: "These things have I written unto you concerning them that seduce you; but the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him (I. Jno., 2:26, 27)." This ends the record of specific cases, but it may be assumed from these that while the gifts were common, they were not necessarily prevalent in every church. The epistles to a majority of the churches are silent in reference to them.

I have stated that these gifts could only be conferred by an apostle; let this be borne constantly in mind. When the last apostle died, they ceased to be conferred; when the last person on whom apostolic hands had been laid died, they ceased in the church altogether.

One important reason — to attract the attention of the unbeliever — for these gifts at the beginning has been named, but there are other and weighty reasons which necessarily go with this. In the everlasting progress toward the Infinite and Perfect, old forms are constantly filling their places and passing to oblivion. This is true in the physical realm. It is true in the intellectual realm. It is true in the realm of Divine revelation.

There was a time when God began to reveal Himself, His will; there was a time when He completed the work and had no more to say. Along the line of this revelation, men and measures were used for a purpose; when that purpose was accomplished they were discharged and the record of the transaction showed and shows God's method.

The line of development was from the gross, the natural, to the highest forms of intellectual and spiritual activity. There is a wide chasm, almost infinite, between the killing of Abel's lamb as an act pleasing in the sight of God and the worship of God by one whose body is truly the temple of the Holy Spirit. While the spirit of the service

has changed, perhaps only in degree, its outward "signs" have wholly changed.

There are a number of Scriptures on which we rely to establish these statements. Jesus speaks: "And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how: for the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear; but when the fruit is brought forth immediately he putteth in the sickle, because the harvest is come (Mark, 4:26-29)." Paul speaks: "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God (I. Cor., 2:9, 10)." Again: "For we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away; when I was a child, I spake as a child, I understood as a child, I thought as a child, but when I became a man, I put away childish things; for now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known; and now abideth faith, hope, charity, these three; but the greatest of these is charity (I. Cor., 13:9-13)." Again: "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds (Heb., 1:1, 2)."

Take these Scriptures and examine them in order. The first teaches the progressive development of the Kingdom through the natural stages, the seed, the blade, the ear, the matured corn; or the purpose of God, the promise of God, the prophecies inspired by Him, Jesus the Son of God; and the full gospel of Jesus fully expounded and recorded by the apostles. The second teaches that Isaiah, who made the

prophecy quoted by Paul, looked for a day in which the forms and ideas of his day should by contrast appear as nothing. Paul's application indicates that revelation was approaching its completion: "God hath revealed them unto us by his Spirit." The third is in line with the other two. Many refer it to the eternal state, as they also do with Isaiah's prophecy, which Paul positively applies to the gospel age. We are accustomed to say a full gospel was preached on Pentecost, and this is true; but it did not reach to the Gentile world. But a full gospel for the remission of sins does not necessarily imply a full revelation. If so, why the epistles? Did not the gospel grow even in the estimation of Peter? See him at Pentecost, see him at the house of Cornelius, see him defend his work in preaching to the heathen, before the brethren at Jerusalem! Did not the Christ grow on Paul from the day he saw Him on the way to Damascus to the day he gave up his life for the faith? Was not Christ constantly revealing Himself to him? "Now," A. D. 59, "we know in part and prophesy in part." God was still revealing Himself. "But when that which is perfect"—the full and completed revelation of God on all subjects on which He was to reveal Himself—"is come, then that which is in part shall be done away." From childhood to manhood both in stature and in thought—from childhood in a knowledge of revelation to the manhood of a perfected and completed revelation. At that time, compared with what was yet to come, Paul saw through a glass, darkly; but he expected to see and did see the whole scheme of redemption face to face, with undimmed vision. When I became a man, I cast off the clothing of childhood; when the church grew out of its infancy into a privileged plane of spiritual and intellectual activity, it cast off the swaddling clothes of its infancy—signs, miracles, wonders, gifts—and depended on the gospel, backed by righteous living, to cut its way.

As a confirmation of this argument he introduces it by naming the things that were to pass away: "Charity never faileth: but whether there be prophecies, they shall fail;

whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away (I. Cor., 13:8);" and as a climax of the argument he closes it by naming the things that would remain after the incidentals had passed away: "And now abideth faith, hope, love, these three: but the greatest of these is love (I. Cor., 13:13)."

The same thought is brought out in the Philippian letter: "I press toward the mark for the prize of the high calling of God in Christ Jesus; let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you; nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing (Phil., 3:14-16)." Revelation certainly had not come in its fullness when this epistle was written, but it was coming!

Paul did not discount these gifts. However, he said: "But covet earnestly the best gifts; and yet I show unto you a more excellent way (I. Cor., 12:31)." This "more excellent way" is the way of love, fully discussed in the thirteenth chapter.

It is a fact worthy of deliberate and serious reflection that the apostle closes his elaborate argument as to the uses, abuses and passing of gifts by an exultant re-proclamation of the gospel of Christ — its facts — as God's power unto salvation: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain; for I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures (I. Cor., 15:1-4)."

No theory of the meaning of the secondary gifts of the Holy Spirit that eliminates the facts that men are saved by the gospel, not by "signs," "gifts," miracles; that the gospel is the death, burial, and resurrection of Jesus, and that this gospel comes to men through preaching, can be true.

CHAPTER V.

The Holy Spirit and the Sacred Scriptures.

Paul, in writing to his son Timothy, said: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus; all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works (II. Tim., 3: 14-17)."

A careful analysis of this Scripture brings out some great thoughts; thoughts that in their very nature are revolutionary:

Timothy was exhorted to continue in the things he had learned — Christianity may be learned — knowing from whom — Divinely authorized and endowed teacher — he had learned them.

He had known the holy Scriptures from childhood, having been taught them by his mother, and these Scriptures are able to make one wise unto salvation.

The Scriptures are of Divine origin.

They are profitable for teaching.

They are profitable for reproof.

They are profitable for correction.

They are profitable for instruction in righteousness.

By them the man of God is thoroughly furnished unto all good works.

No theory of the Holy Spirit's work in conversion or sanctification that eliminates or modifies in any sense the Holy Scriptures, can possibly be true.

The Scriptures are Divine in their origin: "Knowing this, first, that no prophecy of the Scripture is of any private interpretation; for prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit (II. Pet., 1: 20, 21)." This refers to the Old Testament. Of the origin of the gospel John testifies: "And he that saw it bear record, and his record is true: and he knoweth that he saith true, that ye might believe (Jno., 19: 35)." Again: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name (Jno., 20: 30, 31)." Peter testifies to the same effect: "Receiving the end of your faith, even the salvation of your souls; of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow; unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Spirit sent down from heaven: which things the angels desire to look into (I. Pet., 1: 9-12)." Again: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever; for all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you (I. Pet., 1: 22-25)."

The Master laid down a double rule as to the ancient Scriptures and as to the inviolability of the word which he

spoke: "Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture"—what is written—"cannot be broken;"—the written word must stand—"say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him (Jno., 10: 34-38)." If the Old Testament Scriptures, to which Jesus referred, cannot be broken; if He could challenge the world as to the truthfulness of His word and the righteousness of His work, we may well conclude that the ancient Scriptures have in them power—power to help, power to save. Hear Moses: "Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you; ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you (Deut., 4: 1, 2)." Again: "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it (Deut., 12: 32)." Hear Paul: "Which is not another; but there be some that trouble you, and would pervert the gospel of Christ; but though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed (Gal., 1: 7, 8)." Hear Jesus in His final message to the church and to the world: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book (Rev., 22: 18, 19)."

The Scriptures of the Old and New Testaments are of God, and no man can change or destroy except to his eternal detriment. The Scriptures span all time; what holds them together? I answer: The thought — redemption by blood, by Jesus' blood — that like a scarlet thread runs from Genesis to Calvary, and from Calvary to the end of the Revelation. There is only one Great Thought — Jesus the Christ, God's own and only Son — in the Book, all others are tributary to this one. Who is back of this Great Thought? The living God, Jehovah, the Holy Spirit.

God spoke to and through Moses: "And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth; and he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream; my servant Moses is not so, who is faithful in all mine house; with him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses (Num., 12:5-8)?" He spoke through David, and his description fits the work of all of God's prophets: "The Spirit of the Lord spake by me, and his word was in my tongue (II. Sam., 23:2)." We have in the Old Testament the writings of sixteen prophets, namely: Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habbakuk, Zephaniah, Haggai, Zechariah, and Malachi, and many others who left no records, and some whose names are not given. He spoke through Jesus the Christ: "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him (Jno., 3:34)." He spoke through the apostles: "For it is not ye that speak, but the Spirit of your Father which speaketh in you (Matt., 10:20)." Again: "And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance (Acts, 2:4)." He spoke through those

on whom apostolic hands had been laid: "And when Paul had laid his hands on them, the Holy Spirit came on them; and they spake with tongues, and prophesied (Acts, 19:6)."

If God spoke through Moses, through the prophets, through Jesus, through the apostles and their associates, the Spirit is the Author of the Scriptures and they must therefore command our most profound respect; and we must conclude — there is no escape from it — that through them the Holy Spirit is still speaking.

It is amazing how consistent these Scriptures are: begin with Genesis and follow with care to the end and there is always something ahead. The testimony — internal — as to their authenticity and veracity is cumulative; it piles up from the beginning, from generation to generation, from century to century, from millennium to millennium. Moses endorsed Abraham, Isaac and Jacob as God's servants and parties to His covenant: "Then the Lord said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land; and God spake unto Moses, and said unto him, I am the Lord: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known to them; and I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers (Ex., 6:1-4)." Again: "And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people; remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will

I give unto your seed, and they shall inherit it forever (Ex., 32:11-13)." Joshua endorsed Moses: "Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest; this book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success (Josh., 1:7, 8)." Again: "Then Joshua built an altar unto the Lord God of Israel in Mount Ebal

* * * and he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel (Josh., 8:30-32)." Josiah, in his reformation undertook to break up witchcraft and idolatry: "That he might perform the words of the law which were written in the book that Hilkiyah the priest found in the house of the Lord (II. Kings, 23:24)." In the days of Manasseh the Lord said He would afflict the people: "So that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses (II. Chron., 33:8)." Again, in Ezra's time: "This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the Lord God of Israel had given (Ezra, 7:6)." When Nehemiah and his associates taught the people, it is said: "All the people wept, when they heard the words of the law (Neh., 8:9)." It is recorded of the children of Ephraim (Israel) that: "They kept not the covenant of God, and refused to walk in his law (Psa., 78:10)." Isaiah endorsed the law (Moses): "Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah (Isa., 1:10)." Jeremiah endorsed the law (Moses) and accounted for their troubles on the ground that they had not kept it: "Because ye have burned incense, and because ye have sinned against the Lord, and have not

obeyed the voice of the Lord, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil is happened unto you, as at this day (Jer., 44:23)." Again, this sad wail: "The law is no more; her prophets also find no vision from the Lord (Lam., 2:9)." Again, Ezekiel endorsed the law: "The law shall perish from the priest (Ezek., 7:26)." Hosea endorsed the law: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children (Hos., 4:6)." Habakkuk endorsed the law: "Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth (Hab., 1:4)." Zephaniah endorsed the law: "Her priests have polluted the sanctuary, they have done violence to the law (Zeph., 3:4)." Haggai endorsed the law: "Ask now the priests concerning the law (Hag., 2:11)." Zechariah endorsed the law: "Yea, they made their hearts as an adamant stone, lest they should hear the law (Zech., 7:12)." Malachi endorsed the law: "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments (Mal., 4:4)." Jesus endorses both Moses and the law: "For the law was given by Moses, but grace and truth came by Jesus Christ (Jno., 1:17)." Again: "Did not Moses give you the law, and yet none of you keepeth the law (Jno., 7:19)?" Stephen endorsed the law: "Who have received the law by the disposition of angels, and have not kept it (Acts, 7:53)." Paul endorsed Moses and the law: "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses (Acts, 13:39)."

There is no possible plan by which Moses and his writings — Scriptures — can be eliminated and save the remainder; all must stand together!

Jesus endorsed the Scriptures as a whole by endorsing some of the characters whose names would be unknown in

history if it were not for the Scriptures. He named Abel: "That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar (Matt., 23:35)." He named Noah: "But as the days of Noe were, so shall the coming of the Son of man be (Matt., 24:37)." He named Abraham, Isaac, and Jacob: "Many shall come from the east and west and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven (Matt., 8:11)." He named Moses: "The law was given by Moses (Jno., 1:17)." He named Elijah, and Elisha: "But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian (Luke, 4: 25-27)." He named Jonah: "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth (Matt., 12: 39, 40)." He named Daniel: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (Matt., 24:15)." Abel, Abram, Isaac, Jacob, Moses, Noah, Elijah, Elisha, Jonah, Daniel! — they almost constitute the framework of all the Scriptures.

Jesus endorses the Scriptures as a whole without hesitation, without qualification, without embarrassment: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me (Jno., 5:39)." Again: "If he called them gods, unto whom the word of God came, and the Scripture cannot be broken (Jno., 10: 35)." Again, He said to some of His opposers: "Ye do

err, not knowing the Scriptures, nor the power of God (Matt., 22:29)." Again, after His resurrection He met certain disciples and upbraided them because of their unbelief: "And, beginning at Moses and all the prophets,"—mark you, all the prophets!—"he expounded unto them in all the Scriptures the things pertaining to himself (Luke, 24:27)." Expounding the Scriptures and all the prophets is certainly high endorsement. Finally to the eleven, and this also after He arose from the dead: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day (Luke, 24:44-46)." With one stroke Moses is endorsed, the prophets are endorsed, the psalms (David) are endorsed, the Scriptures as a whole are endorsed, and He reaches a triumphant and glorious climax in: "It is written!"

Jesus endorses the Scriptures, without qualification, by quoting from them. Hear him: "Have ye not read this Scripture; the stone which the builders rejected is become the head of the corner (Ps., 118:22; Mark, 12:10)." Again: "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water (Prov., 18:4; Jno., 7:38)."

Jesus endorsed the prophets repeatedly as a whole, without any explanation, or without naming them. Hear Him: "So persecuted they the prophets which were before you (Matt., 5:12)." Again: "Think not that I am come to destroy * * * the prophets; I am not come to destroy, but to fulfill (Matt., 5:17)." Again: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets (Matt., 7:12)." Again: "For verily I say unto you, That many prophets and righteous men have desired to see those things

which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them (Matt., 13: 17)." Again: "On these two commandments hang all the law and the prophets (Matt., 22: 40)." Again, He accused his contemporaries: "Ye are the children of them which killed the prophets (Matt., 23: 31)." Again: "O Jerusalem, Jerusalem, thou that killest the prophets (Matt., 23: 37)." Again: "The law and the prophets were until John (Luke, 16: 16)." Again, to those who hesitated to believe He had risen: "O fools, and slow of heart to believe all the prophets had spoken (Luke, 24: 25)."

Jude endorsed Enoch and placed him in his correct position coming down in the generation from Adam, showing he was familiar with the fifth chapter of Genesis: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints (Jude, 1: 14)." Jesus endorses both Moses and the prophets by using the words of Abraham to the rich man in torment: "They have Moses and the prophets; let them hear them (Luke, 16: 29)."

Jesus endorses the book of Genesis by quoting: "Have ye not read, that he which made them in the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh (Gen., 2: 23, 24; Matt., 19: 4, 5)?"

Jesus endorses the prophets by quoting from them approvingly and applying their predictions to Himself. He endorses the prophet Moses: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God (Deut., 8: 3; Matt., 4: 4)." Again: "Thou shalt not tempt the Lord thy God (Deut., 6: 16; Matt., 4: 7)." Again: "Thou shalt worship the Lord thy God, and Him only shalt thou serve (Deut., 6: 13; Matt., 4: 10)." Jesus endorsed David: "While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David.

He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son (Ps., 110: 1; Matt., 22: 41-45)?” Again: “The zeal of thine house hath eaten me up (Ps., 69: 9; Jno., 2: 17).” Jesus endorses Isaiah the prophet: “And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read; and there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted; to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of them that were in the synagogue were fastened on him; and he began to say unto them, This day is this scripture fulfilled in your ears; and all bare him witness and wondered at the gracious words which proceeded out of his mouth (Isa., 61: 1; Luke, 4: 16-22).” Again: “Is it not written, My house shall be called of all nations the house of prayer (Isa., 56: 7; Mark, 11: 17)?”

The apostles endorse the Old Testament by naming many of its prominent characters, and rehearsing the most important events in their lives as recorded. This is strong endorsement. It is a passport to recognition by all who accept that which is written. Paul refers to Adam and Eve and their temptation, sin, and death: “Nevertheless death reigned from Adam to Moses (Rom., 5: 14).” Again: “For as in Adam all die, even so in Christ shall all be made alive (I. Cor., 15: 22).” Again: “The serpent beguiled Eve through his subtilty (II. Cor., 11: 3).” Again: “For Adam was first formed, then Eve; and Adam was not deceived (Gen., 3: 1-13), but the woman being deceived

was in the transgression (I. Tim., 2:13, 14)." Paul mentions Abel and enrolls him among God's ancient servants: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh (Gen., 4:1-4; Heb., 11:4)." John names Cain and condemns his wickedness: "Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous (Gen., 4:4-10; I. Jno., 3:12)." Paul endorses Enoch and gives him a high commendation: "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God (Gen., 5:21-24; Heb., 11:5)." Paul mentions Noah, and makes his life immortal in the roll of the saints: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith (Heb., 11:7)." Peter agrees to this: "And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly (II. Pet., 2:5)." Paul commends to us as real men, Abraham, Isaac, and Jacob: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went (Gen., 12:1-3); by faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise (Heb., 11:8, 9)." Paul refers to Abraham, and names Sarah, and emphasizes some of the great events in their lives recorded in the book of Genesis: "And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb (Gen., 11:30; Rom., 4:19)." Jesus endorses Lot's wife as a historical character: "Re-

member Lot's wife (Luke 17:32)," and Peter does the same for Lot, referring to his deliverance from destruction: "And delivered just Lot, vexed with the filthy conversation of the wicked:"—and mark you that what follows is taken from the Old Testament, the book of Genesis—"for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds (Gen., 19:1-11; II. Pet., 2:7,8)." Paul endorses Joseph and the great departing of Israel from Egypt: "By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones (Gen., 5:26; Heb., 11:22)." Jude names Korah, who led an insurrection against the priesthood; and in the same connection he condemns the sins of Cain (Gen., 4:1-9), and Balaam (Num., 23rd and 24th chapters): "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core (Jude, 1:11)." Stephen, on whom apostolic hands were laid, names Joshua, and endorses the history of the invasion and occupancy of Canaan under his leadership; he also endorses David: "Which also our fathers that came after brought in with Jesus (Joshua) into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David (Acts, 7:45)." Peter endorsed Samuel as a prophet of God: "Yea and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days (Acts, 3:24)." Paul endorsed as realities of history, Rahab, Gideon, Barak, Samson, Jephthah, Samuel, and David: "By faith the harlot Rahab perished not (Josh., 6:17) with them that believed not, when she had received the spies with peace. But what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and of Samuel (Heb., 11:31,32)." Paul endorsed Saul the son of Kish as Israel's first king: "And afterward they desired a king, and God gave unto them Saul the son of Cis (Acts, 13:21)." He also en-

dorsed David as Saul's successor: "And when he had removed him, he raised up unto them David to be their king (Acts, 13: 22)." James endorsed Elijah as a prophet of God and the great work he did in influencing the rain by his prayer to God: "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months; and he prayed again, and the heavens gave rain, and the earth brought forth her fruit (Jas., 5: 17, 18)." James endorsed Job: "Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful; and of tender mercy (Jas., 3: 11)."

The apostles endorse the great promises recorded in Genesis, originally made to Abraham and renewed to him on Mount Moriah and confirmed by his oath; subsequently renewed to Isaac and still later to Jacob (Gen., 12: 1-3; 22: 15-18; 26: 1-5; 28: 10-13). Hear Peter: "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all kindreds of the earth be blessed (Acts, 3: 25)." Hear Paul: "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed (Gal., 3: 8)." Again: "Now to Abraham and his seed were the promises made. He saith not to seeds as of many; but as of one, and to thy seed, which is Christ (Gal., 3: 16)." Again: "For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee (Heb., 6: 13, 14)."

The leading facts of Old Testament history are mentioned in the New Testament. Hence, if an Old Testament author's name is unknown and his work is approved by the Lord Jesus and His apostles, it must stand; their endorsement is equivalent to the signing of their names to it!

The apostles endorse the Scriptures — Old Testament — as a whole by mentioning them frequently and by quoting

from them. Peter testifieth: "Men and brethren, this Scripture must needs be fulfilled, which the Holy Spirit by the mouth of David spake before concerning Judas, which was a guide to them that took Jesus (Acts., 1:16)." Hear Luke: "The place of the Scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth; in his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth * * * and Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus (Isa., 53:7, 8; Acts, 8:32, 33, 35)." Hear Paul: "For what saith the Scripture, Abraham believed God and it was counted unto him for righteousness (Gen., 15:6; Rom., 4:3)?" Again: "Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life (I. Kings, 9:10, 14; Rom., 11:2, 3)." Again: "Nevertheless what saith the Scripture? Cast out the bond woman and her son: for the son of the bond woman shall not be heir with the son of the free woman (Gen., 21:9-11; Gal., 4:30)." Again: "For the Scripture saith unto Pharaoh, Even for this same purpose have I raised (roused) thee up, that I might show my power in thee, and that my name might be declared throughout all the earth (Ex., 9:16; Rom., 9:17)." Again: "For the Scripture saith, Whosoever believeth on him shall not be ashamed (Isa., 28:16; Rom., 10:11)." Again: "For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn (Deut., 25:4; I. Tim., 5:18)." Again: "The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe (Gal., 3:22)." James witnesseth: "Do you think that the Scripture saith in vain, The spirit that dwelleth in us lusted to envy (Jas., 4:3)?" Peter adds his testimony: "Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief cornerstone, elect, precious; and he that be-

lieveth on him shall not be confounded (Isa., 28: 16; I. Pet., 2: 5).” Again: “Knowing this first, that no prophecy of the Scripture is of any private interpretation (II. Pet., 1: 20).”

I lay emphasis here on the fact that the word *scriptures* is in common use in connection with apostolic work and writings, an indication of their endorsement of what had previously been written in the name of God. Hear Luke, respecting Paul's custom: “And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures”—on nothing else could he base his argument!—“opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ (Acts, 17: 2, 3).” Unquestionably Paul based his argument as to the Christ and His work on the ancient records—and we may well follow in his steps! Again, it is said of the Bereans, to whom Paul preached the word of God: “These were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures”—Luke makes no apology for this—“daily, whether these things were so (Acts, 17: 10, 11).” Apollos was not an apostle, but he has the endorsement of Luke, who has the endorsement of Paul. This is what he did: “For he mightily convinced the Jews, and that publicly, shewing by the Scriptures”—Moses and the prophets, no one else—“that Jesus was Christ (Acts, 18: 24-28).” Again, let Paul speak: “For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope (Rom., 15: 4).” Again: “Christ died for our sins according to the Scriptures,” and “he arose again the third day according to the Scriptures (I. Cor., 15: 3, 4).”

The apostles and their friends and co-laborers endorsed the prophets singly, as a whole, and by quoting their words. By prophets, I mean Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Hab-

bakuk, Zephaniah, Haggai, Zechariah, Malachi. Matthew quotes approvingly Isaiah's prediction concerning Emmanuel: "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us (Isa., 7: 14; Matt., 1: 22, 23)." One of Peter's first official acts after receiving the keys of the Kingdom was to endorse Joel as a prophet of God: "But this is that which was spoken by the prophet Joel (Acts, 2: 14-20)." Paul, in the same connection, endorses the Judges and the prophet Samuel: "And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet (Acts, 13: 20)." Following close on the endorsement of Joel the prophet Peter officially recognized David the prophet: "For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved (Acts, 2: 25)." Zacharias, the father of John the Baptist, filled with the Holy Spirit, declared that God had done what He had said: "As he spake by the mouth of his holy prophets, which have been since the world began (Luke, 1: 67-70)." Philip laid this tribute at the feet of Jesus: "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph (Jno., 1: 44, 45)." Peter endorses "all the prophets" without naming one of them: "But those things which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled (Acts, 3: 12-18)." Peter also endorses Moses the prophet: "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you (Acts, 3: 22)." Hear Paul's defiant and triumphant note: "But this I confess unto thee, that after the way which they call heresy, so worship I the Lord of my fathers, believing all things which are written in the law and in the prophets — the Scriptures

— (Acts, 24: 14).” Again: “Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come (Acts, 26: 22).” Again, before the king: “King Aggrippa, believest thou the prophets (Acts, 26: 27)?” Again: “Which he had promised before by his prophets in the holy Scriptures (Rom., 1: 2).” Again: “But now the righteousness of God without the law is manifested; being witnessed by the law and the prophets (Rom., 3: 21).” Again: “Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets,” — Moses, Samuel, David, Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habbakkuk, Zephaniah, Haggai, Zechariah, and Malachi! — “according to the commandment of the everlasting God” — the Great Commission (Matt., 28: 16-20) — “made known to all nations for the obedience of faith (Rom., 16: 25, 26).” Again: “Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints and the household of God; and are built upon the foundation of the apostles” — Simon Peter, Andrew, James, John, Philip, Bartholomew, Thomas, Matthew, James, Lebbaeus, Simon the Canaanite, Paul; these men spake “as the Spirit gave them utterance (Acts, 2: 4)” — “and prophets” — Moses, Samuel, David, Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habbakkuk, Zephaniah, Haggai, Zechariah, Malachi; these men “spake as they were moved by the Holy Spirit (II. Pet., 1: 20, 21)” — “Jesus Christ himself being the chief cornerstone; in whom all the buildings fitly framed together groweth into an holy temple in the Lord (Eph., 2: 19-21).” Again, and finally: “God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir

of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high (Heb., 1: 1-3)."

Back of the Scriptures stand the apostles; back of the apostles stands Jesus; back of Jesus stands Moses and the prophets; back of the whole remedial scheme stands Jehovah, I AM, God, the Almighty, the Self-existent, the Eternal Spirit! No wonder Paul declares that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works (II. Tim., 3: 16, 17)!"

The Holy Spirit spoke to and through Moses as an agent, but as the message was of the Spirit and not of Moses, the Spirit continues to speak through the message after the agent has passed away.

The Holy Spirit spoke to and through Joshua as an agent, but as the message was of the Spirit and not of Joshua, the Spirit continues to speak through the message after the agent has passed away.

The Holy Spirit spoke through Samuel, David, Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habbakuk, Zephaniah, Haggai, Zechariah, Malachi — the Spirit was in them — it was His message, and when the prophets passed away the message was the same, and thus He — the Spirit — continued to speak.

The Holy Spirit spoke through Jesus (Jno., 3: 34) — His unlimited resources were subject to the demands of Jesus — He spoke God's message anew, made the prophets live again, and when He passed to His glory, having given voice to the Spirit's great message, the Spirit just spoke on, and will so do to the end.

The Holy Spirit spoke through the apostles, and finished God's revelation; the apostles died and passed from earth, but their Message, His Message, the Message, is still sound-

ing and will sound until all the world shall hear, and believe!

The Holy Spirit has been the Divine agency through all the generations; the speakers — prophets and apostles — were mere incidents in His onward progress. The Holy Spirit thrusts His workers into the fields ripe and wasting. On the way down from Jerusalem to Gaza, Philip the Evangelist was pursuing an Egyptian treasurer: "Then the Spirit said unto Philip, Go near and join thyself to this chariot (Acts, 8, 26-29)." Again, after Peter's great vision at Joppa: "While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee, arise, therefore, and get thee down, and go with them, doubting nothing; for I have sent them (Acts, 10: 19, 20)." Repeatedly in the second and third chapters of the Revelation we have these words: "He that hath an ear, let him hear what the Spirit saith unto the churches (Rev., 2: 7)."

The Holy Scriptures — the Old and the New Testaments — the prophets and apostles, are of God; the various sections are independent, dependent, inter-dependent; their unity is their impregnability. In them we find Jehovah, God, our Father — there He speaks to us, and He does not speak to us elsewhere. In them we find Jesus, our Savior, Lord, Redeemer. He speaks, and lo! it is morning to the soul, and He does not speak elsewhere. In them we find the Holy Spirit; He speaks to us and does not speak elsewhere.

If you would hear the voice of God, of Jesus, of the Spirit, open your Bible and read; open your soul and listen!

I have spoken of the cumulative testimony, showing how each succeeding recorder of the thoughts of the Holy Spirit records his full, frank, and free endorsement of His predecessor — it all culminates in the Person and doctrine of Jesus the Christ my Lord: "The testimony of Jesus is the spirit of prophecy (Rev., 19: 10)." Again: "He that hath received his testimony hath set to his seal that God is true (Jno., 3: 33)."

Jesus is the door to the understanding of all revelation. Let us enter by Him, with praise and thanksgivings.

God is a spirit (Jno., 4:23) eternal; His resources, infinite, are in His word. Whoever therefore opens one revealed thought of God, recorded in the Scriptures, to the human mind, makes it possible for the Holy Spirit to work; yea — and I would make all lands hear it — makes it impossible for the Holy Spirit not to work.

Beyond all discussion this argument justifies this conclusion: Every theory of the Holy Spirit's work in conversion and Christian growth that eliminates the thoughts of God expressed in human language and recorded in human language in the Scriptures, and that eliminates the human understanding from conversion and Christian growth, is a delusion and a snare!

CHAPTER VI.

The Holy Spirit and Human Instrumentality—The Apostles.

By human instrumentality is meant God's use of human beings for the revelation of His will and the accomplishment of His purposes. By the apostles is meant the twelve men whom Jesus called around Him as His special friends and disciples, and whom He made His ambassadors.

I appeal to the record: "When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? and they said, Some say that thou art John the Baptist: some Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ the Son of the living God; and Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven; and I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it! and I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shall bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven (Matt., 16: 13-19)." The keys of the kingdom were manifestly and pre-eminently given to Simon Peter, but in an exalted sense the other apostles had the same power. Said Jesus unto the twelve, Peter included: "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven (Matt., 18: 18)." It is a fact that they all received the same commission. It is a fact also that they preached the same gospel. In what therefore was

Peter pre-eminent? It must have been in the authority to first bind and unloose, among the Jews, among the Gentiles.

No theory of the Holy Spirit's work in redemption that eliminates the fact — the words of Jesus Himself — that Peter had the keys of the Kingdom from the Master, or that eliminates the fact that all the apostles had Divine authority to bind and unloose in the name of Jesus, can possibly be true.

The apostles are a reality, called, ordained, authenticated by Heaven. We must find some explanation, therefore, of the Holy Spirit's work that will honor and find a divinely made place for both the Holy Spirit and the Holy Twelve.

If we eliminate the Holy Spirit and leave it all to men, the whole thing will become grossly material. If we eliminate the apostles and leave it all to the Holy Spirit we will drive into the wildest fanaticism. There is a happy medium: the Holy Spirit — apostles working together; the word of the apostles, suggested, inspired, spoken, by the Holy Spirit.

God has revealed His will to men; that will is recorded in the Old and New Testaments and kept alive by the power of the Holy Spirit in it.

God has spoken many times, at many places, and in many manners, but let the emphasis be placed upon the fact that He has spoken, spoken by men and for men, to men: "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken to us by his Son (Heb., 1:1, 2)." God has spoken. Let mortal man hear and be silent.

Here is a remarkable statement, but it is clearly within the facts: God has never spoken to any individual for his sole, personal benefit; He has chosen men and spoken to them that He might reach others — ultimately, the whole race. He spoke to Noah; not for his benefit exclusively, but in order to reach an apostate world (Gen., 6: 1-22). God called Abraham out of Chaldea, and gave him two great promises, and talked with him often, but he had another object in

view — the establishment and training of a nation: "Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him (Gen., 18:17-19)." To carry out this purpose God spoke to Isaac (Gen., 26:1-5), and to Jacob (Gen., 28:10-15). God spoke to Moses at Horeb: "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt (Ex., 3:10)." Again: "And the Lord said unto Moses, See, I have made thee a God to Pharaoh: and Aaron thy brother shall be thy prophet; thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of the land (Ex., 7:1, 2)." Again: "And the Lord said unto Moses, wherefore criest thou unto me? Speak unto the children of Israel, that they go forward (Ex., 14:15)." Again: "And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever (Ex., 19:9)." The Lord spoke unto Joshua, and through him to the whole nation: "Now after the death of Moses the servant of the Lord, it came to pass, that the Lord spoke unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel; every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses (Josh., 1:1-3)." The Lord spoke to Gideon in order to use him as a deliverer for His oppressed people: "And the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have I not sent thee (Judg., 6:14)?" The Lord spoke to Samuel the prophet in order to

reach Eli the priest, and Israel: "And the Lord said unto Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle * * * And Samuel feared to shew Eli the vision (I. Sam., 3: 11-18)." God spoke to and through the prophets in order to reach all Israel: "Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands; nevertheless for thy great mercy's sake thou didst not utterly consume them, nor forsake them; for thou art a gracious and merciful God (Neh., 9: 30, 31)."

The fundamental principles — the one unbroken thread running from eternal silence to the eternal song of Moses and the Lamb — is for humanity, to humanity, through humanity, by the Spirit of the living God. 'Tis true that for a time in the earliest ages God talked somewhat to the individual, but when He began to fully reveal His purpose, He adopted the plan, and adhered to it persistently, of speaking to men through men, and in order to fully and graphically, lovingly and sympathetically, identify Himself with His lost and wandering children, His "Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth (Jno., 1: 14). Again: "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men (Phil., 2: 5-7)." Again: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man (Heb., 2: 9)."

God approached Abraham that through his immediate offspring He might build up and train a nation for service, and that remotely, through Abraham's Great Son — His Son — He might reach and speak to a world.

Jesus actively identified Himself with the world's poverty: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich (II., Cor., 8:9). He identified Himself with the world's toil, and His contemporaries demanded: "Is not this the carpenter, the son of Mary (Mark, 6:3)?" He identified Himself with the world's sorrow; at the grave of Lazarus: "Jesus wept (Jno., 11:35)." It is not remarkable that He who "so loved the world" should desire to associate with Himself in so great a work, as He came to do, some human beings by whom He could stand heart to heart. Hence the apostles.

Who were they as to nationality? They were of the sons of Abraham, His kinsmen after the flesh. What was their religion? They were children of the covenant which God made with Abraham; therefore they were active believers in the one true and living God, the God of Abraham, Isaac, and Jacob, the God of Moses, the God of the prophets. They believed in the promises of God to their fathers in reference to redemption. They were the best material on earth for His purpose.

An apostle is one sent of another, a representative, an ambassador. However, these apostles were called before they were sent. They were trained in active Christian missionary work before they were sent. They were supernaturally endowed before they were sent out.

The calling and selection of the apostles were utterly without show or ceremony of any kind. Jesus knew men, and He therefore selected the best men attainable for the work in view. He called Andrew, John, Peter and Philip: "Again the next day after John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God! and the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master), where dwellest thou? He saith unto them,

Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jonas: thou shalt be called Cephas, which is by interpretation, A stone. The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me (John, 1:35-43)." Jesus confirmed His call to James, John and Simon Peter after the great draught of fishes caught in the lake of Galilee: "And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men; and when they had brought their ships to land, they forsook all, and followed him (Luke, 5:10, 11)." He called Matthew: "And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him (Matt., 9:9)." All of this seems to have been preliminary to the final call and selection of the twelve. The weight of the world's woe pressed heavily upon His loving heart. He came to fill the world's greatest need, and He called these men around him in order to supplement His own labors, and thus enable Him to gather to Himself more of His lost sheep. Just before the great call great multitudes gathered around Him: "But when he saw the multitude, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd; then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest (Matt., 9:36-38)." The apostles were selected from among the disciples to meet the need of a plentiful harvest of lost souls, "sheep having no shepherd." Matthew im-

mediately follows with an account of the final call of the twelve (Matt., 10: 1-4). Luke adds, however, that he spent the whole of the preceding night in prayer to God. It is easy to connect the two accounts. The pressure of the multitude, lost and fainting, caused Him to exhort all the disciples to pray for an increase of the laborers, and the pressure grew on His heart until He went out into the mountain and prayed until God heard the call. Here is Luke's account: "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God; and when it was day, he called unto him his disciples; and of them he chose twelve, whom he also named apostles; Simon, (whom he also called Peter), and Andrew his brother, James and John, Philip and Bartholomew; Matthew, and Thomas, James the son of Alphæus, and Simon called Zelotes; and Judas the brother of James, and Judas Iscariot, which was the traitor (Luke, 6: 12-16)."

These men all belonged to the common class — the people. A number of them were fishermen. They were Galilæans (Acts, 2: 7). There were no scholars — as the world counts scholarship — among the first twelve. They had no influence with men as men. They were not priests under the law, nor were they related to the priests. They were not princes of the royal line, nor were they related to any such. They did not have any standing or influence with the Roman power under which they bore the yoke. They were poor, and had no friends except in the company to which they belonged. They were without exception utterly incapable of influencing their own countrymen, to say nothing of the wide, wide world, without the prestige that comes from wealth, position or great scholarship, or Divine endowment.

The Lord selected them because they were men, and He proposed to send them to men — their own generation — and by reason of the Holy Spirit who was to be in them, send their message to the remotest nations and people and ages. Said He to them: "Ye are my friends, if ye do whatsoever I command you, henceforth I call you not servants; for the

servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you; ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father, in my name, he may give it you; these things I command you, that ye love one another, if the world hate you, ye know it hated me before it hated you; if ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you; remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also, but all these things will they do unto you for my name's sake, because they know not him that sent me (Jno., 15: 14-21)." He ordained them, identified them thus with His work, that their fruit might be the world's best and most enduring heritage. Again He said to them: "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved;

* * * the disciple is not above his master, nor the servant above his lord, it is enough for the disciple that he be as his master, and the servant as his lord; if they have called the master of the house Beelzebub, how much more shall they call them of his household (Matt., 10: 22-25)?"

We hear much in our time about a "trained ministry," "a theological education," "an educated pulpit." It is a fact beyond discussion that much of the training of preachers is in the wrong direction — away from the masses. Jesus called His apostles, ordained them, and immediately sent them into the field — back to the people. Their message came from Him — it was for them and their fellow-men, fellow-sinners. While He was with them He was training them by precept, and by example. The cardinal principles underlying their training were: First, an experimental, and therefore practical, knowledge of the fact that men are lost:

“For the Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains and seeketh that which is gone astray? and if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray (Matt., 18: 11-13).” The lost and found know how to tell the story. Second, An experimental and therefore practical knowledge of the fact that the message of Jesus is a message that can be understood like any other message and passed on to others like any other message: “And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him might not perish but have eternal life; for God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life; for God sent not his Son into the world to condemn the world; but that the world through him might be saved (Jno., 3: 14-17).” An experimental and therefore practical knowledge of the fact that poverty and persecution go hand in hand to those who surrender their lives fully to the cause of God and humanity. Jesus led them forth depending on the liberality of the people for food and clothing and setting them the example of living in the world and giving Himself for it, and at the same time accumulating none of its wealth: “A certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest; and Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head (Matt., 8: 19, 20).” Further: “Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake; rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you (Matt., 5: 11, 12).” Again: “Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and as harmless

as doves; but beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles (Matt., 10: 16-18)." Again: "These things have I spoken unto you, that ye should not be offended; they shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service; and these things will they do unto you, because they have not known the Father, nor me (Jno., 16: 1-3)." Poverty, persecution, hatred, and death — these were an important factor in the education of the ambassadors of Jesus, through whom the Holy Spirit was to inaugurate a work that would survive their death and grow in vitality and force with passing years.

There were many difficulties to be overcome in the training of these men "to be sent" forth to preach in His name. In the first place, they were bigoted, narrow, selfish, prejudiced, and provincial — all the world to them outside of their own land was indeed heathen, and they had no thought of being used as instruments to change these conditions, and their desires were farther from it than their thoughts. One illustration will be enough on this point. The Samaritans were really their kinsmen, but apostates, in a sense, from their religion: "And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him; and they did not receive him, because his face was as though he would go to Jerusalem; and when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of; for the Son of man is not come to destroy men's lives, but to save them (Luke, 9: 51-56)." They were selfish and ambitious for earthly honors. They

appealed to Jesus as to who should be the greatest in His Kingdom: "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? and Jesus called a little child unto him, and set him in the midst of them, and said, Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven (Matt., 18: 1-3)." Again, two of them boldly asked for the highest places in His Kingdom: "And James and John, the sons of Zebedee, came unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire; and he said unto them, What would ye that I should do for you? they said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory; but Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? and they said unto him, We can; and Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared; and when the ten heard it, they began to be much displeased with James and John (Mark, 10: 35-41)." This spirit prevailed and this discussion continued down to the end — they even took it up after the supper of the Lord was instituted; He assured them that the only greatness considered or recognized in His Kingdom is the greatness of service, that in His spiritual Kingdom only should they be recognized: "And there was also a strife among them, which of them should be accounted the greatest; and he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors; but ye shall not be so: but he that is greatest among you, let him be as the younger, and he that is chief, as he that doth serve; for whether is greater, he that sitteth at meat or he that serveth? is not he that sitteth at meat? but I am among

you as he that serveth; ye are they which have continued with me in my temptations; and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel (Luke, 22: 24-30)." The apostles during His whole life misunderstood the nature of His Kingdom. When He spoke of dying — the very basis of His Kingdom — Peter, to whom He had just promised the keys of the Kingdom, had to be severely rebuked because he declined to accept the prediction: "From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day; then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee; but he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men (Matt., 16: 21-23)." When He spoke of rising from the dead, they could not comprehend Him: "And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead; and they kept that saying with themselves, questioning one with another what the rising from the dead should mean (Mark, 9: 9, 10)." When He arose not one of them believed the news at first — when the good women carried the news to the apostles they would not receive it: "It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles; and their words seemed to them as idle tales, and they believed them not (Luke, 24: 10, 11)." Just before He went up they showed plainly that they were looking for a temporal kingdom: "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel (Acts, 1: 6)?"

The obstructions were indeed formidable, but such was the personality, the manner of life, the doctrine, the hopes, inspired by Jesus, that when His revelation reached its climax on the day of Pentecost, they were completely overwhelmed, overcome, and absorbed by His work.

They were to be pre-eminently witnesses for Christ. They were to bear witness of His spotless life, His glorious teaching, His wondrous miracles, and, above all, that wonder of wonders, that glory of glories, that miracle of miracles — yea, the crowning miracle of history — His resurrection from the dead. They were to be eye-witnesses. No hearsay would be admitted. What they saw, what they heard, what they knew, they were to tell. They were not to tell anything else. John expresses the whole thing beautifully and graphically: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ; and these things write we unto you, that your joy may be full (I. Jno., 1: 1-4)."

The position of the apostles was a humble yet exalted one. They were chosen out of the whole world and honored with the work of bearing witness to the death, burial and resurrection of Jesus.

They were given exalted positions, denominated thrones, at the "beginning of the regeneration: "Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? and Jesus said unto them, Verily, I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel (Matt., 19: 27,

28).” This refers to their position as proclaimers, authoritative proclaimers, of the word of salvation on the day of Pentecost. It is another way of saying they should have the keys of the Kingdom (Matt., 16: 13-19).

Their work was to be permanent — enduring. At their ordination, He told them their fruit should remain (Jno., 15: 16). On the mountain in Galilee He said to them: “Lo I am with you alway, even unto the end of the world (Matt., 28: 20).” No other view is compatible with the facts in the case than that they endure in their work; the revolution which they set in motion, and the thoughts which they breathed out upon the world while they yet lived.

No other human beings were ever honored with such a weight of responsibility. Their Commission — rather, the Lord’s Commission to them — had in it — has in it! — the seed of a world-wide revolution. The Commission, according to Matthew: “Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them; and when they saw him, they worshipped him: but some doubted; and Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth; Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world (Matt., 28: 16-20).” The commission according to Mark: “Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen; and he said unto them, Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved; but he that believeth not shall be damned (Mark, 16: 14-16).” The commission according to Luke: “Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:

and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem; and ye are witnesses of these things; and, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high (Luke, 24: 45-49)." The commission according to John: "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you; and when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit: whose soever sins ye remit, they shall be remitted unto them; and whose soever sins ye retain, they are retained (Jno., 20: 21-23)." Luke's second version of the commission; time, just before He ascended: "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? and he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power; but ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth; and when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight (Acts, 1: 6-9)."

This was the first, the last, and the only world-wide commission ever given to men for men.

It was given to the apostles first — they subsequently passed it down the line — and they were its only authorized interpreters.

Even they could not go back of it or outside of it in telling men what to do, for it was the last command the Lord gave them.

The commission may be regarded as the summing up of all Jesus had previously taught and the prophecy of all He proposed to teach through those who were to represent Him after His departure from earth.

The "promise of the Father," their endowment, was for the purpose of enabling them to carry out this commis-

sion, and to enable them to interpret it infallibly and leave their interpretation on record for all coming generations.

Looking into the depths we discover the great spiritual and uplifting truths which constitute the real and substantial basis of the communication between earth and heaven. My general proposition is that in all ages from the first, God has had His chosen messengers—Moses, the prophets, John the Baptist, Jesus—but as it is for man through man, the issue was in that mountain in Galilee narrowed down to “the apostles whom he had chosen.” Jesus Christ Himself took the thing out of His hands and put it into the hands of these His servants and witnesses. Hear Him concerning the sanctity, responsibility and divinity of their mission, in His last great prayer for them: “I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil; they are not of the world,”—His commission set them upon thrones of judgment and authority—“even as I am not of the world; sanctify them”—set them apart to the work—“through thy truth;”—no other way to do it—“thy word is truth; as thou hast sent me into the world, even so have I also sent them”—mark how solemn the Commission—“into the world (Jno., 17: 15-18).” Hear Peter on Pentecost: “This Jesus hath God raised up, whereof we are all witnesses (Acts, 2: 32).” Hear him again: “And we are witnesses”—eye-witnesses, no hearsay—“of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree; him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses”—the apostles and no one else—“chosen before of God, even to us who did eat and drink with him after he arose from the dead; and he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of the quick and dead (Acts, 10: 39-42).” Paul bears witness to the same fact: “All things are of God, who hath reconciled us unto himself by Jesus Christ, and hath given to us the ministry of reconciliation;

to-wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God; for he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him (II. Cor., 5: 18-21)." "Hath given unto us"—the apostles—"the ministry of reconciliation." "Hath committed unto us"—the apostles—"the word of reconciliation." "We are ambassadors for Christ." Hear Jude: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once"—once for all, to the apostles in their Commission—"delivered to the saints (Jude, 1: 3)."

Jesus came claiming to be God's only begotten Son; He proved His claims by many miracles. Unto the messengers of John the Baptist, who was in prison, He said: "Go and shew John again those things which ye do hear and see; the blind receive their sight, and the lame walk, and the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them (Matt., 11: 1-5)." But he proposed publicly and boldly to go beyond these; to die and rise again to confirm His message before the world: "Therefore doth my father love me, because I lay down my life, that I might take it again; no man taketh it from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again; this commandment have I received of my Father (Jno., 10: 17, 18)." The apostles were to prove to a waiting world that He had kept His word, that therefore all He had endorsed—Moses and the prophets—was true, that all He had said was true, and that all He had included in His last commission must stand, stand for all time and all people. Luke sums up the results of the first few months of their work in Jerusalem: "And with great power gave the apostles witness of the

resurrection of the Lord Jesus; and great grace was upon them all (Acts, 4: 33)." Hear Paul at Athens on this point: "He hath given assurance unto all men, in that he hath raised him from the dead (Acts, 17: 31)."

The resurrection of Jesus made Moses and the prophets — the Scriptures — impregnable forever, for before and after He arose He endorsed them all unqualifiedly — and a document endorsed by one who could raise Himself from the dead is worthy of our confidence, our respect, our veneration, Twelve men, "good and true" men, who stood by their testimony even unto death, testified to the resurrection: "In Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth (Acts, 1: 8)."

Everything in the Scriptures, both Old and New, hangs on the divinity of Jesus. If He arose, the discussion is closed — there is no higher court to which appeal can be made. The apostles, in accordance with the terms of their Commission, proceeded to set Him before the world in His fourfold and glorious relationship to both worlds: Prophet of God, Priest of the New Covenant, King of all the Earth, and Savior of all who believe and obey.

The eyes of men and angels must have been turned on the fishermen of Galilee when they "stood up," and began to do what no other human beings had ever before done, and what no human beings have ever since been able to do — to tell men what the risen and exalted Redeemer requires men to do in order to receive the salvation promised and contemplated in His last Commission. Hear Paul, who spoke out of a wide and glorious experience: "For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men (I. Cor., 4: 9)." Look to Jesus — shining gloriously by the Holy Spirit through the twelve!

They were to stand up in the city where they crucified Him, in the midst of His enemies (Ps., 110: 1-3), and preach salvation through. One who had been publicly condemned by both ecclesiastical and civil courts, whom the people had put to death as a criminal — stupendous undertaking!

They were designed as His instruments to turn all eyes to the cross, the world's most hateful symbol of torture, and make men see in it glory, honor, immortality and eternal life through Him whom they nailed to the cross.

They were to go forth unto the heathen, on His promises, with no missionary organization back of them, with only one positive assurance, that He would be with them unto the end. Hear Paul: "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Spirit witnesseth in every city, saying that bonds and affliction abide me; but none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God (Acts, 20: 22-24)."

They were to stand before the world — Jew, Samaritans, Heathen — and proclaim that the teaching to which they gave their lives, was not of men, but of God, but through men to men, and that either willing or unwilling acknowledgment must finally come from every living creature.

They were to stand before the world as the ambassadors of Jesus Christ and yet give credit for the accuracy and infallibility and adaptability of their preaching to human needs, to the presence of the Holy Spirit in them, who used their organs to make known the will of God.

They were to stand before the world as men — men like all other men — it being understood that they were inspired to preach, but when it came to life they had to fight it out, through the gospel they preached, like all others.

They were to plant a new thought in the mind of the world, that the earth was made by Him and is His, that conversion to Christ means reversion of all possession to His use; that all the governments of the world are man's play, and that this new thought will work like leaven until it shall be said: "The kingdoms of this world are become

the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever (Rev., 11:15)." Amen.

What relation did the apostles sustain to the Holy Spirit, and what was His relation to them?

The Holy Spirit was given to them in a limited measure just before Jesus left them: "He breathed on them, and saith unto them, Receive ye the Holy Spirit (Jno., 20:22)." But they did not receive Him in His fulness until the glorification of Jesus: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink; he that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Spirit was not yet given; because that Jesus was not yet glorified) (Jno., 7:37-39)." The Holy Spirit — the Spirit of Jesus — was to take His place so that they would not be left to perpetual orphanage: "If ye love me, keep my commandments, and I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you; yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also; at that day ye shall know that I am in my Father, and ye in me, and I in you (Jno., 14:15-20)." Paul asserts that the riches of the mystery revealed had been made possible by the work of the Spirit in proclaiming the gospel through them, the apostles: "Whereby, when ye read, ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by his Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by

the effectual working of his power; unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord (Eph., 3:4-11)." Peter declares that they preached the gospel with the Holy Spirit sent down from heaven: "Receiving the end of your faith, even the salvation of your souls; of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand of the sufferings of Christ, and the glory that should follow: unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Spirit sent down from heaven; which things the angels desire to look into (I. Pet., 1:9-12)."

Jesus came to testify of the Father — to make the world know Him; the apostles took up the work through the help of the Holy Spirit, and thus the words of Jesus became to mean infinitely more after He had passed from earth; and the words of the Holy Spirit proclaimed through the apostles first on the day of Pentecost grow in power with the years; and the whole race of man shall receive the Christ of God as "the bright morning Star" and the apostles as His first and most illustrious representatives — Lord hasten Thou us to hasten the day!

No theory of the work of the Holy Spirit that eliminates the twelve apostles, and the gospel as they preached it by the Holy Spirit "sent down from heaven" and recorded by them under His guidance, can be true.

CHAPTER VII.

The Holy Spirit and Human Instrumentality, Co-Laborers with the Apostles.

Paul in his second letter to Timothy uses this very important and striking language: "Thou therefore, my son, be strong in the grace that is in Christ Jesus; and the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also; * * * Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth (II. Tim., 2: 1, 2, 15)." Mark you: a human being authorized to "study" and "divide" "the word of truth!"

Paul was an inspired man. Here is his own testimony relative to the matter: "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake; for God, who commanded the light to shine out of darkness, hath shined in our hearts"—referring primarily to the ministry of the apostles—"to give the light of the knowledge of the glory of God in the face of Jesus Christ; but we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us (II. Cor., 4: 5-7)." Again: "Moreover, brethren, I declare unto you the gospel which I preached unto you, * * * for I delivered unto you first of all that which I also received (I. Cor., 13: 1-3)." Again: "But I certify you, brethren, that the gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ; * * * but when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I

might preach him among the heathen; immediately I conferred not with flesh and blood; * * * Now the things which I write unto you, behold, before God, I lie not (Gal., 1: 11-20)." John confirms this: "But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water; and he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe (Jno., 19: 34, 35)." Again: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name (Jno., 20: 30, 31)." Hear Peter: "This Jesus hath God raised up, whereof we all are witnesses; therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear (Acts 2: 32, 33)." Again: "This is the stone which was set at naught of you builders, which is become the head of the corner; neither is there salvation in any other: for there is none other name under heaven given among men, whereby ye must be saved: now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus (Acts, 4: 11-13)." Again: "And they called them, and commanded them not to speak at all nor teach in the name of Jesus; but Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye; for we cannot but speak the things which we have seen and heard (Acts, 4: 18-20)." Again: "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead; to him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins (Acts, 10: 42, 43)."

It is a fact, established beyond doubt, that these apostles,

inspired by the Holy Spirit, gathered around them, early in their ministry, a large number of men and women who were co-workers with them. It is also a fact that there is not a single example recorded in the New Testament, under the opening up of the Great Commission by the apostles who had the power to bind and unloose in the name of Jesus, where any man or woman was converted or added to the church — one process in those days! — without the presence and instruction of some human being; sometimes the inspired were present; sometimes there were present those on whom apostolic hands had been laid, the semi-inspired; sometimes those present were the plain, but well-instructed disciples of the Lord, but a human being had to be present, for this thing has been committed to men. Paul covers the whole ground in his letter to the Romans: "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above), or Who shall descend into the deep? (that is, to bring Christ up from the dead); but what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation; for the Scripture saith, Whosoever believeth on him shall not be ashamed; for there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him; for whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they are sent? as it is written, How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things! but they have not all obeyed the gospel. For Esaias saith, Lord, who hath be-

lieved our report So then faith cometh by hearing, and hearing by the word of God (Rom., 10: 6-17)." Peter adds his confirmation to this: "Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God; seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, seeing that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever; for all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you (I. Pet., 1: 21-25)."

The truth of God expressed in human language has always been God's instrument through which to reach the hearts of men; any theory of the Holy Spirit's work in apostolic times that eliminates the inspired truth, or the uninspired co-worker with the apostles who proclaimed this truth, is false.

Shall we dig deeper? What is Divine revelation? What was and is the object of Divine revelation? Is there a point in history where we may safely say God finished revealing Himself, His will, and then ceased to communicate directly with man?

Divine revelation is the revelation of God in Jesus Christ as recorded in the Scriptures. The object of this revelation is to make man to know God and to make man know himself. At the close of the apostolic age, we may safely say, God completed the revelation of His will, and stopped: "But God hath revealed them"—the mysteries of Old Testament ages—"to us by his Spirit; for the Spirit searcheth all things,"—this leaves out nothing—"yea, the deep things of God (I. Cōr., 2: 10)."

Without going into too much detail, I may say God is now revealed in a four-fold sense: As Creator through Jesus Christ: "In the beginning God created the heaven and the

earth (Gen., 1:1).” Hear Paul: “For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist (Col., 1:16, 17).” As Provider: “And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (as it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever; now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness); being enriched in everything to all bountifulness, which causeth through us thanksgiving to God (II. Cor., 9:8-11).” As Redeemer: “Their redeemer is strong: the Lord of Hosts is his name (Jer., 50:34).” Again: “Being justified freely by his grace through the redemption that is in Christ Jesus (Rom., 3:24).” Again: “But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption (I. Cor., 1:30).” Again: “By his own blood he entered in once into the holy place, having obtained eternal redemption for us (Heb., 9:12).” As final Judge: “That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring; for as much then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man’s device; and the times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead (Acts, 17:27-31).”

To know God — I emphasize *know!* — as He is re-

vealed — I emphasize *revealed!* — is eternal life: “And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent (Jno., 17:3).” Again: “And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life (I. Jno., 5:20).”

Divine revelation is also designed to reveal to man his true condition; as a sinner lost; as a sinner unable to help himself without Divine love and condescension; as a son of God by creation; as a possible Son of God by adoption into His new-born family. As a sinner, lost: “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned (Rom., 5:12).” Again: “For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord (Rom., 6:23).” Again: “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief (I. Tim., 1:15).” As to his helplessness without Divine aid: “We have before proved both Jews and Gentiles, that they are all under sin (Rom., 3:9).” Again: “Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God (Rom., 3:19).” Again: “But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us (Rom., 5:8).” As to our sonship by creation: “Adam, which was a son of God (Luke 3:38).” Again: “God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men’s hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation (Acts,

17: 24-26).” As to sonship by redemption: “For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father: the Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together (Rom., 8: 15-17).” Again: “But when the fulness of time was come, God sent forth his Son, made of a woman made under the law, to redeem them that were under the law, that we might receive the adoption of sons; and because ye are sons, God hath sent forth the Spirit of his Son into our hearts, crying, Abba, Father; wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ (Gal., 4: 4-7).” Again: “Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not; beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is; and every man that hath this hope in him purifieth himself, even as he is pure (I. Jno., 3: 1-3).”

If God has so revealed Himself in Christ, in the Scriptures, that man may know Him and His will; if He has so revealed to man his lost condition that he may realize his need, then it is a matter of not so much importance who carries the message, as that the message be carried: “And how shall they hear without a preacher (Rom., 10: 14)?”

God used, for the purpose of making known His will, all the resources at hand — His Son and His Spirit. Surely He could complete such an undertaking, at least to that point of perfection where the needs of the race could be met. As to His Son: “If ye love me, keep my commandments; and I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth

him not, neither knoweth him: but ye know him; for he dwelleth in you, and shall be in you. I will not leave you comfortless: I will come to you; yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also (Jno., 14: 15-19)." As to His Spirit, the final and complete Revealer of both the Wisdom and Will of God: "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory; but as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea the deep things of God; for what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God; now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God, which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual (I. Cor., 2: 6-13)."

The Holy Comforter is the Spirit of Truth, the Truth, all Truth — He is the Spirit of Jesus sent back to earth to abide and work unto the end.

The hidden wisdom of God; the mysteries of the ages previous to the gospel, have been made known by the Holy Spirit, and are on record!

We may know and do "know the things that are freely given us of God."

These things are presented to us in the words of the Holy Spirit — "We speak * * * comparing spiritual things with spiritual."

In bringing His will to this state of revealed perfection the Almighty—"Our Father" now—used men, not angels: "For unto the angels hath he not put in subjection the world to come; whereof we speak (Heb., 2: 5)."

He used Moses and the prophets first: "Holy men of God spake as they were moved by the Holy Spirit (II. Pet., 1: 21)."

He spoke by Jesus His Son: "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him (Jno., 3: 34)."

Again: "Hath in these last days spoken unto us by his Son (Heb., 1: 1, 2)."

He spoke by the apostles: "Them that have preached the gospel unto you with the Holy Spirit sent down from heaven; which things the angels desired to look into (I. Pet., 1: 12)."

He used and uses human language, both spoken and written. This statement is of superlative importance in this discussion. All of God's communications have been at first spoken in a voice that in its tones sounded precisely as the human voice sounds. Examples: "And the Lord called unto Adam, * * * and he said, I heard thy voice (Gen., 3: 9, 10)."

Again: "And the Lord said unto Cain (Gen., 4: 6)."

Again: "And God said unto Noah (Gen., 6: 13)."

Again: "Now the Lord had said unto Abram (Gen., 12: 1)."

Again: "After these things the word of the Lord came unto Abram (Gen., 15: 1)."

Again, to Isaac: "And the Lord appeared unto him and said (spoke) (Gen., 26: 1-5)."

Again, to Jacob: "And the Lord stood above it (the ladder) and said (spoke) (Gen., 28: 10-15)."

Again: "And God spake unto Israel in the visions of the night (Gen., 46: 1)."

Moses, at Horeb: "God called unto him out of the midst of the bush (Ex., 3: 4)."

Again: "And the Lord said (spoke) unto Moses (Ex., 7: 1)."

Again: "And the Lord spake unto Moses and Aaron (Ex., 7: 8)."

Again, at Sinai: "And God spake all these words, saying (Ex., 20: 1)"—the very words are given!

Again, Moses to all Israel: "And the Lord spake unto me (Deut., 2: 2)."

Again: "The Lord spake unto Joshua the son of Nun, Moses's minister (Josh., 1:1)." Again: "And the Lord said, Judah shall go up (Judg., 1:2)." Again, to Samuel: "And the Lord appeared again in Shiloh: for the Lord revealed himself to Samüel in Shiloh by the word of the Lord (I. Sam., 3:21)." Again: "The word of the Lord came unto Nathan (II. Sam., 7:4)." Again, to Solomon: "In Gibeon the Lord appeared unto Solomon in a dream by night: and God said, Ask what I shall give thee (I. Kings, 3:5)." Again: "The word of the Lord came to Jehu (I. Kings, 16:1)." Again, to Elijah: "And the word of the Lord came unto him (I. Kings, 17:2)." Again: "The word of the Lord came to Elijah in the third year (I. Kings, 18:1)." Again: "Elisha said, Hear ye the word of the Lord, Thus saith the Lord (II. Kings, 7:1)." Again "Hear O heavens, and give ear, O earth: for the Lord hath spoken (Isa., 1:2)." Again: "Hear, O earth (Jer., 6:19)." Again: "O earth, earth, earth, hear the word of the Lord (Jer., 22:29)." Again: "Therefore, ye mountains of Israel, hear the word of the Lord God (Ezek., 36:4)." Again: "Hear the word of the Lord, ye children of Israel (Hos., 4:1)." Again: "Thus saith the Lord (Amos, 1:3)." Again: "And the word of the Lord came unto Jonah the second time (Jon., 3:1)." Again: "Hear, all ye people; hearken, O earth, and all that is therein, and let the Lord God be witness against you, the Lord from his holy temple (Mic., 1:2)." Again: "Thus saith the Lord (Nah., 1:12)." Again: "O Lord, I have heard thy speech, and was afraid (Hab., 3:2)." Again: "Therefore wait ye upon me, saith the Lord (Zeph., 3:8)." Again: "Thus speaketh the Lord of hosts (Hag., 1:2)." Again: "Moreover the word of the Lord came unto me (Zech., 4:8)." Again: "And lo a voice from heaven, saying, This is my beloved Son in whom I am well pleased (Matt., 3:17)." Again, on the mountain of transfiguration: "While he yet spake, behold a bright cloud overshadowed them: and behold a voice out of the cloud, which said, this is my beloved Son; hear ye

him (Matt., 17: 1-5)." Again: "For the word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart (Heb., 4: 12)." The message first spoken — orally, audibly — was subsequently reduced to writing, and the written message is just as much God's message as when He spoke it to Adam, Noah, Abram, Isaac, Jacob, Moses, Joshua, Samuel, and the other prophets, or when He spoke to or through Jesus on Galilee or in Jerusalem. I press the thought that, while God used men, some inspired, some not inspired, the power, the life, the might, is in the message rather than the agent of it. Moses wrote by Divine dictation: "And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel, * * * and he wrote (Ex., 34: 27, 28)." Again: "And Moses wrote all the words of the Lord (Ex., 24: 4)." Again, Jesus said of Moses: "He wrote of me (Jno., 5: 46)." The apostles wrote, said John: "These are written, that ye might believe (Jno., 20: 31)." Paul wrote: "Ye see how large a letter I have written unto you with mine own hand (Gal., 6: 11)." James wrote: "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting (James, 1: 1)." Peter wrote: "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia (I. Pet., 1: 1)." Jude wrote: "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called (Jude, 1)."

In the apostles of Jesus, we have the last and consummating effort of the Lord to make known His will to men. They spoke first, then wrote — they did both under the guidance of the Holy Spirit.

These apostles declared that their sufficiency for the task of revealing "God in Christ" was not in themselves (II. Cor., 3: 1-6), but in the living God; and while they

were equal to the task of making known His full will, they were absolutely, as human beings, unequal to the task of proclaiming it everywhere; hence their co-laborers, some of whom were inspired but limited as to results, but others, and the vast majority, were compelled to learn the truth and pass it on, and the only inspiration, the only gift of the Spirit which they had, or enjoyed, was that which is common to and the common heritage of every obedient soul. At first the apostles stood alone, but the result of the first sermon was that about three thousand souls were added to them—to Christ—to the church. Their first co-laborers, formally recognized as such, were the six servants of the church at Jerusalem, and were all, in a limited sense, inspired (Acts, 6: 1-7). Two of these became mighty in word and deed—Stephen and Philip; of the others we have no history. Also at Ephesus there were a few who had the power of tongues (Acts, 19: 1-5), and the church at Corinth (I. Cor., 12th, 13th, and 14th chapters) had a great diversity of gifts. However, it remains a fact that the inspired apostles gathered around them a great company of Christian men and women who, because the truth burned in their own hearts and upon their own tongues, longed to tell it and did tell it: “The Lord gave the word: great was the company of those that published it (Ps., 68: 11).” Lost! Found!—magical, glorious! thrilling words—and those who have been lost and found know the way with two-fold knowledge; they have read and heard it, and they have experienced it. Imagine if you can the first night in Jerusalem—Pentecost night: Three thousand rejoicing in the new-found hope. What prayer, what praise, what entreaty, what argument, what exhortation, what songs of praise! The whole city seems to be under a mighty spell—the whole new-born church is a vast, an intense, an aggressive army of invasion, with one object and one motto—“Jesus is and shall be King!” And they were just Christians, like you and me—co-workers with God and with the apostles and with the Holy Spirit.

Every word of the Spirit repeated from memory in Jerusalem that night made it possible for the Holy Spirit to continue to work, whether that word was spoken by an apostle or by a disciple, by a friend or by a foe.

That the whole church in Jerusalem were workers is apparent. A great persecution, led by Saul, subsequently arose against the church: "And they were all scattered abroad throughout the regions of Judea, and Samaria, except the apostles (Acts, 8:1)." What did they do? Remember it: "Therefore they that were scattered abroad went everywhere preaching the word (Acts, 8:4)!"

It took the Resources of an Infinite and Eternal Mind to conceive of and make a grain of wheat with power to grow, and produce itself in its kind; but once made, with the Divine power in it to live and multiply, any man, however circumscribed, can sow it! It took the Resources of the Infinite Mind to originate and unfold the plan of salvation, to create and reveal "the seed of the kingdom," but any one who has the seed can sow it; and any one who knows the story can and must tell it aloud and abroad.

Gradually, as the apostles passed away and even long before, as those on whom they had laid their hands passed away, the work of the world's evangelization passed into the hands of the ordinary membership — ecclesiastical distinctions were unknown then. The tendency in this direction had marked accentuation within two years after the day of Pentecost. I refer to the conversion of Saul of Tarsus. He was arrested by Divine demonstration on the way to Damascus. Upon asking what to do he was told: "Arise and go into the city, and it shall be told thee what thou must do (Acts, 9:1-7)." This is a remarkable statement for a number of reasons:

Jesus, the Author of life, would not tell this penitent soul what to do.

He fully recognized His own work — the Great Commission — in sending a man to tell a man what to do in order to be saved.

If Jesus in glory refused to open the way of salvation to His "chosen vessel," it is incredible that He would do it directly now for anyone.

Saul proceeded to the city. In the meantime the Lord spoke to a disciple who lived there and told him what to do; after some hesitation Ananias did as he was bidden: "And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Spirit; and immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized (Acts, 9: 17, 18)." I do not consider that Ananias conferred the Holy Spirit, but simply laid his hands on Saul and in a familiar manner addressed him as "Brother Saul"—Paul's inspiration was direct from heaven (Gal., 1: 12). This transaction brings out a number of important truths:

While Saul was "called to be an apostle, separated unto the gospel of God" by the Lord Jesus Himself, and while he was told where to go, a man, a human being, had to be present and assist in the consummation of his conversion.

Jesus sent Ananias, a plain disciple, to Saul. So far as the record goes, and we know nothing outside of the record, he had never even had apostolic hands laid on him—he was just "a certain disciple," but he could tell an enquirer what to do and he could baptize a penitent who demanded it at his hands.

It is worthy of notice that, although Peter was still living and accessible, and still in possession of authority to bind and unloose, he is not named in this transaction. Lay hold on this: The door of faith had been previously opened to the Jews, attested "by miracles, wonders and signs," but once opened, and the truth proclaimed on earth and bound in heaven, any one, even "a certain disciple," could invite into the Kingdom the most distinguished young man of his time—"Saul who is also called Paul!"

The Holy Spirit worked through Peter ; the truth — the words which the Holy Spirit taught — reached Ananias, and Peter being out of the way, the Holy Spirit used the truth on Ananias just as He did on Pentecost while Peter was preaching, and thus the Holy Spirit used the inspired man, and thus He used the uninspired man, but in both cases He used “the truth, the whole truth, and nothing but the truth,” as the naked, vivid, necessary, indispensable instrument : “The sword of the Spirit, which is the word of God (Eph., 6: 17).”

The sword of the Spirit, the word of God, always cuts when unsheathed, it matters not by whom wielded.

Paul traveled extensively with Barnabas, who was, with him, sent forth by the Holy Spirit, although there is no proof that Barnabas was inspired, but remember, the “truth, the gospel of our salvation” is inspired; it matters not therefore who proclaims it! Later he traveled with Timotheus, on whom, at some period in their acquaintance, Paul laid his hands. Said he to Timothy : “Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands, for God hath not given us the spirit of fear; but of power, and of love, and of a sound mind; be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God (II. Tim., 1: 6-8).” This gift had its limitations, for Timothy was required to both read and study: “Till I come, give attendance to reading, to exhortation, to doctrine (I. Tim., 4: 13),” and “Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth (II. Tim., 2: 15).” Paul classes Timotheus as a brother, as a minister of God and as a fellow-laborer: “And sent Timotheus, our brother, and minister of God, and our fellow-laborer in the gospel of Christ, to establish you, and to comfort you concerning your faith (I. Thess., 3: 2).” Apollos may be classed as an uninspired preacher in apostolic times, and his name is forever asso-

ciated with that splendid man and woman of God — Aquila and Priscilla: "And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus; this man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John; and he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly; and when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: for he mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ (Acts, 18:24-28)." Paul pays this glowing and glorious tribute to Priscilla and Aquila: "Greet Priscilla and Aquila, my helpers in Christ Jesus: who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles (Rom., 16:3, 4)." Paul had another helper, whose name was Epaphroditus, whom he designates as "my brother," "companion in labor," and "fellow soldier." This man's career is worthy of world-wide recognition and imitation, but I will let Paul tell it in his own words: "Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labor, and fellow soldier, but your messenger, and he that ministered to my wants; for he longed after you all, and was full of heaviness, because that ye had heard that he had been sick; for indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow; I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful; receive him therefore in the Lord with all gladness; and hold such in reputation: because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me (Phil., 2:25-30)."

There were many others who assisted the inspired apostles in their work. I mention Silas: "And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them (Acts, 16:25)." I mention Titus: "Whether any do enquire of Titus, he is my partner and fellow-helper concerning you (II. Cor., 8:23)." I mention Philemon: "Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellow-laborer (Philem., 1:1)." I mention Marcus, Aristarchus, Demas, and Lucus: "Marcus, Aristarchus, Demas, Lucas, my fellow-laborers (Philem., 1:24)." I mention Clement, and a great many others whose names are not given: "And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other fellow-laborers, whose names are in the book of life (Phil., 4:3)." I mention Epaphras: "Epaphras our dear fellow-servant, who is for you a faithful minister of Christ (Col., 1:7)." I mention Tychicus: "All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellow-servant in the Lord (Col., 4:7)." I mention Archippus: "Archippus our fellow-soldier (Philem., 1:2)." I mention Onesimus and Justus: "These only are my fellow-workers unto the kingdom of God, which have been a comfort unto me (Col., 4:9-11)." I mention Phebe: "I commend unto you Phebe our sister, which is a servant of the church which is in Cenchrea (Rom., 16:1)." I mention Urbane: "Salute Urbane, our helper in Christ, and Stachys my beloved (Rom., 16:9)." I mention a great company to whom John wrote, who were in fellowship with the apostles, and fellow-helpers to the truth — no names are given, but their names are known to God: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ; and these things write we unto you, that your joy may be full (I. Jno., 1:3, 4)." Again: "Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; which have

borne witness of thy charity before the church, whom if thou bring forward on their journey, after a godly sort, thou shalt do well: because that for his name's sake they went forth, taking nothing of the Gentiles, we therefore ought to receive such, that we might be fellow-helpers to the truth (III. Jno., 1: 5-8)."

It is beyond question that in apostolic times the Holy Spirit worked through — using the truth as a means — three distinct classes; namely, the apostles, miraculously and directly inspired from heaven; the semi-inspired, on whom miraculous power came in response to the laying on of apostolic hands; and the great body of believers who possessed no miraculous power, either direct or indirect. The apostles were positively commanded not to make any preparation — they were simply instruments in the Lord's hand, and to Him all credit had to be given: "But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in the same hour what ye shall speak, for it is not ye that speak, but the Spirit of the Father which speaketh in you (Matt., 10: 19, 20)." Again: "Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist (Luke, 21: 14, 15)." The semi-inspired, Timothy for example (II. Tim., 1: 6), had to supplement their inspiration by reading and meditation: "Till I come, give attendance to reading, to exhortation, to doctrine, neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery; meditate upon these things; give thyself wholly to them; that thy profiting may appear to all; take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee (I. Tim., 4: 13-16)." The un-inspired were compelled to learn from the inspired and semi-inspired personally, or from the records: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye

might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name (Jno., 20: 30, 31)." Again: "Thou therefore, my son, be strong in the grace that is in Christ Jesus, and the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also (II. Tim., 2: 1, 2)."

The Father, the Son, the Holy Spirit, three in One, One in three, a trinity too deep for human discrimination, speculation or comprehension — but this we know, while we can not encompass the Spirit He has been the active agent in all dispensations for the development of the Divine purpose and plan; He worked through Moses and the prophets; through Jesus the Anointed of God; and through the apostles, and what is of infinite importance to us, He still works through them, through their words, and through their examples.

Why was He the active agent? Because He is Permanent, Personal, and Eternal; all His earthly instrumentalities, including Jesus, have passed on. When Moses served his generation by being God's instrument for the promulgation of His law, he passed on, but the Holy Spirit who guided him still used the law after Moses had quit the walks of men. When the prophets had served their generation as teachers of the law which they enforced by prophecies of better days to come, they too passed on, but the Holy Spirit who guided them, inspired them, still used their words and work after they had entered upon their well-earned rewards. Jesus spoke the words of God because God gave not the Holy Spirit by measure unto Him, and when He finished the work committed unto Him, He entered upon His glory, but the Holy Spirit still uses His glorious life, and His matchless words, with the same object, purpose, and results, as those which followed the first time they were spoken. The apostles were "filled with the Holy Spirit;" they spoke His message bringing forth "the deep things of God," and recording them for future generations, and then passed on, but the

Holy Spirit who spoke through them still speaks through their message; He used this truth on the minds of the Samaritans, through Philip the evangelist, who was of the semi-inspired; He used this truth on the minds of the Corinthians, through Apollos who was not inspired, but was mighty in the Scriptures; He uses this truth whenever, wherever and by whomsoever preached unto this our day.

Moses and the prophets are dead, Jesus has ascended up on high; all the apostles are dead, all the co-workers with the apostles on whom they laid their hands have gone to rest; all the noble band of uninspired co-workers — Epaphroditus, Timothy, Titus, Phebe, Aquila, Priscilla, Apollos, and many others — have passed over the river; they have been gone from earth for ages; but — and may He make this truth vital and powerful to you even while you read my message — the Holy Spirit still lives and His word, His message, the seed of the Kingdom, abides; yea, and will abide. Amen.

No theory of the Holy Spirit's work in conviction and conversion in apostolic times that eliminates the uninspired co-worker with the apostles, can be true.

CHAPTER VIII.

The Holy Spirit and Present Day Agencies.

It is over eighteen centuries since the last apostle, or the last inspired man died. We know the Holy Spirit worked then, but does He work now? If so, how does He work? Through what does He work? Through whom does He work? Can we connect present day people and methods with the Holy Spirit and His work? What is the Holy Spirit doing now? Can I in any way influence His movements? If so, how?

These are, I confess, hard questions. We are in a world of sin, the wages of which is death. Yet it is a long way from us back to the apostles. What am I to do? That the Holy Spirit spoke to and through Abraham no one doubts; that He spoke to and through Moses and the prophets is well established; that He spoke to and through Jesus and the apostles and through those on whom apostolic hands had been laid is the burden of New Testament preaching; but where do I come in? Does He speak to me? If so, how does He speak to me? When does He speak to me? Where does He speak to me? What does He say to me? I am personally, vitally, eternally concerned in these questions.

The Creator must of necessity be greater in power, wisdom, goodness, than the created. The human mind can not comprehend God, unaided; and even with Divine aid, must of necessity fall far short of the glory of the Uncreated, All-knowing One: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! for who hath known the mind of the Lord? or who hath been his coun-

sellor? or who hath first given to him, and it shall be recompensed unto him again? for of him, and through him, and to him, are all things: to whom be glory forever. Amen (Rom., 11: 33-36)."

"Who hath known the mind of the Lord?" Aye, that is the question of the ages. Paul raises the question again: "For who hath known the mind of the Lord, that he may instruct him?" He then opens the flood-gate of light: "But we have the mind of Christ (I. Cor., 2: 16)!" Again: "Let this mind be in you, which was also in Christ Jesus (Phil., 2: 3)." No one knew the Eternal Mind before creation; no one knew it until it was made known through Moses and the prophets, and through Jesus and the apostles. The Divine Mind is opened in them and through them to the Human Mind: "I will put my law in their inward parts, and write it in their hearts (Jer., 31: 31-34; Heb., 8: 1-13)."

Unaided by Divine light we can not see far, but in this world about us we can see beauty, adaptation, plenty; a liberal provision for every legitimate need. From this we reason that God must be wise and kind and good. But I am conscious of yearnings, aspirations, longings, that this world with its boundless wealth can not gratify. The very things I most desire are not here; the question of questions—"Does death end all?"—is not answered by any voice in this world. In view of my sins, of which I am painfully and continually conscious; in view of my ignorance, about which I am constantly reminded; in view of God's goodness in the riches of the physical world, is it reasonable, is it probable, is it possible, that He would make me to desire above every desire to know His Mind concerning me—to bless me with power to know, and then leave me in the dark? Is it not reasonable—is anything else reasonable?—to believe that He would, and has, revealed His Mind or does reveal His mind? On the hypothesis—I may say, on the demonstration—that God has revealed Himself, I shall proceed with this argument.

No theory of the Holy Spirit's work in the use of

instrumentality that eliminates the fact that God has revealed, or does reveal, His Mind to the human mind, can be true.

There might be three methods, or there might be just one of the three methods, of God's revelation:

He might reveal Himself direct to each individual, which would do away with Moses and the prophets, Christ and His apostles, the Scriptures, and all human agency in preaching the gospel to every creature; or all accountability to God for any failure that might follow the Divine — direct from Heaven — evangelization.

He might reveal Himself freely, fully, perfectly, through men, through His Son, and through records in the languages of earth, so that the responsibility of making this record, this revelation, known, might be upon those who first received it and upon those to whom they communicated it, and thence passed on until all men and all ages shall know the Mind of God.

The Holy Spirit is Personal, is God. His nature, we may suppose, from what we see in creation and providence, is truth, love, power, mercy, light, holiness, wisdom, and justice. The Scriptures bear me out in this conclusion. As to His truth: "For the word of the Lord is right; and all his works are done in truth; he loveth righteousness and judgment: the earth is full of the goodness of the Lord (Ps., 33:4, 5)." As to His love: "And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him (I. Jno., 4:16)." As to His power: "The heavens declare the glory of God; and the firmament sheweth his handiwork; day unto day uttereth speech, and night unto night sheweth knowledge; there is no speech nor language, where their voice is not heard; their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the

heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof (Ps., 19: 1-6)." As to His mercy: "But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit (Titus, 3: 4, 5)." As to His light: "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all, if we say we have fellowship with him, and walk in darkness, we lie, and do not the truth (I. Jno., 1: 5, 6)." As to His holiness: "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy (I. Pet., 1: 15, 16)." As to His wisdom: "Behold, God is mighty, and despiseth not any: he is mighty in strength and wisdom (Job, 36: 5)." As to His justice: "That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: shall not the judge of all the earth do right (Gen., 18: 25)?" Again: "Doth God pervert judgment? or doth the Almighty pervert justice (Job, 8: 3)?" Again: "Shall even he that hateth right govern? and wilt thou condemn him that is most just (Job, 34: 17)." Again: "Is God unrighteous who taketh vengeance? (I speak as a man) God forbid: for then how shall God judge the world (Rom., 3: 5, 6)?"

A revelation is the bringing to light what previously has been a mystery, a secret: "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law (Deut., 29: 29)." Even revelation — making known, opening the secrets of the Divine Mind — has its limitations; revelation pertains to three distinct things, the Person of God, the Purpose of God, and the Will of God. In all ages, those who were endowed with the Holy Spirit professed to make known and did make known, God, and His desires concerning men. Isaiah tes-

tifies: "And it was revealed in mine ears by the Lord of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord God of hosts (Isa., 22: 14)." Again: "And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it (Isa., 40: 5)." Again: "Who hath believed our report? and to whom is the arm of the Lord revealed (Isa., 53: 1)?" Again: "'Thus saith the Lord, keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed (Isa., 56: 1)." Daniel testifieth: "Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven (Dan., 2: 19)." Again: "But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart (Dan., 2: 30)." Again: "In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision (Dan., 10: 1)." God has spoken — revealed Himself — by His Son: "What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops (Matt., 10: 27)." Again: "All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him (Luke, 10: 22)." Paul confirms this: "To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood (Gal., 1: 16)." Revelation was and is designed to uncover what is needful for man in his present state — his relation to God in this world and his relations to the world that is to come: "Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known (Matt., 10: 26; Luke, 12: 2)." God revealed Himself "to babes and sucklings," earth's humble ones:

“At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes (Matt., 11:25; Luke, 10:21).” Revelation — first — came not from “flesh and blood,” but it came to flesh and blood: “And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven (Matt., 16:17).” The righteousness — the ways of God — are revealed to men in the gospel: “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek, for therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith; for the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness (Rom., 1:16-18).” “The faith” — the gospel — is revealed: “But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed (Gal., 3:23).” The consummation of this revelation was made through the apostles: “Searching what, or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow, unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Spirit sent down from heaven; which things the angels desire to look into (I. Pet., 1:11, 12).” God in heaven revealeth the secrets of His Mind: “He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him (Dan., 2:22).” Again: “But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these: As for thee, O king, thy thoughts came into thy mind upon

thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass (Dan., 2: 28, 29)." Again: "The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret (Dan., 2: 47)." Again "Surely the Lord God will do no thing, but he revealeth his secret unto his servants the prophets (Amos, 3: 7)." God reveals judgments, righteous judgments: "But, after thy hardness and impenitent heart, treasurest up unto thyself wrath, against the day of wrath, and revelation of the righteous judgment of God (Rom., 2: 5)." God has revealed what was secret since the world began: and made it known in fulfillment of the ancient prophets, by the apostles: "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith (Rom., 16: 25, 26)." Paul attributed the gospel to direct revelation from Jesus Christ: "It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord (II. Cor., 12: 1)." Again: "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure (II. Cor., 12: 7)." Again: "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ (Gal., 1: 12)." Again: "How that by revelation he made known unto me the mystery (as I wrote afore in few words) (Eph., 3: 3)." In the gospel God is revealed to our faculties and we have the spirit of wisdom and revelation: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him (Eph., 1: 17)." John attributes the revelation to Jesus Christ: "The

revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John (Rev., 1:1)."

This revelation of God, of Jesus, of the Holy Spirit — the revelation of the will of God as to what we shall do to be saved from sin — was made through men, through the apostles particularly, as the agents of the Holy Spirit who used them: "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his spirit: for the Spirit searcheth all things, yea, the deep things of God (I. Cor., 2:9, 10)." Again: "For this cause I, Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit (Eph., 3:1-5)."

If God has a will, if God has only one will as to men, He could only have revealed this will without variation to the individual through all the ages if He had chosen to adopt the plan of communicating the truth directly to each person. That one will having been made known and recorded, it may be preached, taught, read, and the result is the same, and God uses man lost and found to find lost man!

Now that God has revealed Himself to man, man may know God as the one true and living God, as our "Father who art in heaven": "Ye shall know that I am the Lord your God (Ex., 6:7)." Again: "To the end that thou mayest know that I am the Lord in the midst of the earth (Ex., 8:22)." Again: "That ye might know that I am the Lord your God (Deut., 29:6)." Again: "And I will

give them a heart to know me, that I am the Lord (Jer., 24: 7)." Again: "And the heathen shall know that I am the Lord, saith the Lord God (Ezek., 36: 23)." Again, Moses to Pharoah: "Be it according to thy word: that thou mayest know that there is none like unto the Lord our God (Ex., 8: 10)." Again, Moses' prayer: "Show me now thy way, that I may know thee (Ex., 33: 13)." Again: "That all the earth may know that there is a God in Israel (I. Sam., 17: 46)."

God is revealed and we may know him and thus have everlasting life: "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent (Jno., 17: 3)."

We may rise to the sublime assurance of knowing that we know — the perfection of human knowledge: "But whoso keepeth his word, in him verily is the love of God perfected: hereby we know that we are in him (I. Jno., 2: 3)." Again, John speaks: "And hereby we do know that we know him, if we keep his commandments (I. Jno., 2: 3)."

We may not simply know that there is life, but that we have passed into life: "We know that we have passed from death unto life, because we love the brethren (I. Jno., 3: 14)."

The knowledge of God revealed in the Scriptures is sufficient to meet our needs. The race was originally alienated from God through ignorance: "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts; who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness (Eph., 4: 17-19)." Again, Paul speaks: "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient (Rom., 1: 28)." Ignorance and alienation go hand in hand; and knowledge is the first step toward reunion.

Here is the key to the whole subject of the Holy Spirit and His agencies to-day. God has spoken; revealed Himself, revealed the truth, revealed what He would have us to do to be saved, and wherever that revelation is printed, read, taught, proclaimed, the Holy Spirit can work, does work, must work. Hear Peter: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust (II. Pet., 1: 2-4)."

In the acquirement of this knowledge of God, of Christ, of the Holy Spirit, of salvation, of duty, of destiny, we use our minds precisely in the same manner we use them in the acquirement of any other kind of knowledge. God added the supernatural element in the revelation of His message on some of the ancient messengers, but the message comes to us naturally, in entire harmony with our minds, and the ordinary uses we make of them. Originally alienation began in the mind: "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unreprouvable in his sight (Col., 1: 21, 22)." Again, in reference to the prejudiced Jews: "But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament: which vail is done away in Christ (II. Cor., 3: 14)." The god of this world blinds the unbeliever: "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them (II. Cor., 4: 3, 4)." Sinners have corrupt minds: "Perverse disputings of men of corrupt minds, and destitute of

the truth, supposing that gain is godliness: from such withdraw thyself (I. Tim., 6:5).” Again: “Men of corrupt minds, reprobate concerning the faith (II. Tim., 3:8).” The Lord requires a whole-minded acceptance and service: “Master, which is the great commandment in the law? Jesus said unto him, ‘Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment (Matt., 22:36-38).’ We are expected to receive the word with all readiness of mind: “And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. These were more noble than those in Thessalonica. in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so (Acts, 17:10, 11).” Again: “But of a ready mind (I. Pet., 5:2).” We have in Paul an example of serving the Lord with a humble — trustful, confiding, submissive, obedient — mind: “Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews (Acts, 20:19).” In him we have also the example of serving the law of God with the mind: “I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin (Rom., 7:25).” As to duty, men must be persuaded — convinced — in mind: “Let every man be fully persuaded in his own mind (Rom., 14:5).” Unity among the disciples can only be maintained when the mind is given to it: “Be of the same mind one toward another. Mind not high things, but condescend to men of low estate (Rom., 12:16).” Again: “Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ (Rom., 15:5,6).” Again: “Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly

joined together in the same mind and in the same judgment (I. Cor., 1: 10)." Again: "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel (Phil., 1: 27)." Again: "Fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind (Phil., 2: 2)." Again: "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing (Phil., 3: 16)." Again: "I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord (Phil., 4: 2)." Again: "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous (I. Pet., 3: 8)." We are to serve God and one another with a willing and lowly mind: "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not (II. Cor., 8: 12)." Again: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering (Col., 3: 12)." We are to be mindful of God's messengers and their message: "That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Savior (II. Pet., 3: 2)." The Christian's mind is kept by God's great peace: "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus (Phil., 4: 7)." If we backslide it begins in the mind: "For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds (Heb., 12: 3)." Our minds, even though pure, need often to be stirred up: "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance (II. Pet., 3: 1)." We have the mind of Christ: "Let this mind be in you, which was also in Christ Jesus (Phil., 2: 5)."

The same thought is brought out voluminously, using

the word heart as equivalent to the word mind. Men were originally alienated from God in heart. Job testifies: "But the hypocrites in heart heap up wrath (Job, 36: 13)." David accuses his generation of being double-hearted: "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men, they speak vanity every one with his neighbor: with flattering lips and with a double heart do they speak (Ps., 12: 1, 2)." Again: "Yea, in heart ye work wickedness; ye weigh the violence of your hands in the earth (Ps., 58: 2)." Again: "They search out iniquities; they accomplish a diligent search: both the inward thought of every one of them, and the heart, is deep (Ps., 64: 6)." Again hear Solomon: "An heart that deviseth wicked imaginations, feet that be swift in running to mischief (Prov., 6: 18)." Again: "Burning lips and a wicked heart are like a potsherd covered with silver dross (Prov., 26: 23)." Again: "Yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live (Ecc., 9: 3)." Hear Isaiah: "Make the heart of this people fat (Isa., 6: 10)." Again: "And all the people shall know, even Ephraim and the inhabitants of Samaria, that say in the pride and stoutness of heart, the bricks are fallen down, but we will build with hewn stones (Isa., 9: 9, 10)." Again: "In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood (Isa., 59: 13)." Hear Jeremiah: "But this people hath a revolting and a rebellious heart; they are revolted and gone (Jer., 5: 23)." Again: "The heart is deceitful above all things, and desperately wicked: who can know it (Jer., 17: 9)?" Jesus endorses all this: "Afterward he appeared to the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen (Mark, 16: 14)." The devil worked upon and through the heart of Judas: "And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him (Jno.,

13:2)." The gospel of Christ cut the people to the heart: "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do (Acts, 2:37)." Again: "When they heard that, they were cut to the heart, and took counsel to slay them (Acts, 5:33)." Again: "When they heard these things, they were cut to the heart, and they gnashed on him with their teeth (Acts, 7:54)." Men, impenitent and hard-hearted, pile up to their accounts wrath against the day to come: "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God (Rom., 2:5)." The preparation of the heart is the Lord's own good work — through His own ordained means: "The preparations of the heart in man, and the answer of the tongue, is from the Lord (Prov., 16:1)." Again: "A man's heart deviseth his way; but the Lord directeth his steps (Prov., 16:9)." Again: "The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge (Prov., 18:15)." Again: "And I will give them an heart to know me, that I am the Lord: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart (Jer., 24:7)." Again: "And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh (Ezek., 11:19)." The Lord searches and tries the hearts of men: "But, O Lord of hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause (Jer., 11:20)." Again: "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings (Jer., 17:10)." "But, O Lord of hosts, that triest the righteous, and seest the reins and the heart, let me see thy vengeance on them: for unto thee have I opened my cause (Jer., 20:12)." Again, Paul: "And he that searcheth the hearts knoweth what is the mind of the Spirit, be-

cause he maketh intercession for the saints according to the will of God (Rom., 8:27)." The heart speaks, thinks: "Now, Hannah, she spake in her heart; only her lips moved but her voice 'was not heard: therefore Eli thought she had been drunken (I. Sam., 1:13)." Again, Solomon asked and received of God an understanding heart: "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people? and the speech pleased the Lord, that Solomon had asked this thing; and God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee; and I have also given thee that which thou hast not asked, both riches, and honor: so that there shall not be any among the kings like unto thee all thy days (I. Kings, 3:9-13)." The Queen of the South "communed" with Solomon out of her heart: "And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart (I. Kings, 10:2)." The heart knows sorrow: "Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of the heart (Neh., 2:2)." The heart may be merry: "On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king (Esth., 1:10)." The heart may be glad: "Then went Haman forth that day joyful and with a glad heart (Esth., 5:9)." The heart has its secrets: "Shall not God search this out? for he knoweth the secrets of the heart (Ps., 44:21)." The

heart works wickedness: "Yea, in heart ye work wickedness; ye weigh the violence of your hands in the earth (Ps., 58:2)." The heart wishes: "Their eyes stand out with fatness: they have more than heart could wish (Ps., 73:7)." The heart knows: "The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy (Prov., 14:10)." The heart backslides: "The backslider in heart shall be filled with his own ways (Prov., 14:14)." Wisdom inhabits the understanding heart: "Wisdom resteth in the heart of him that hath understanding: but that which is in the midst of fools is made known (Prov., 14:33)." The understanding heart seeks knowledge: "The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness (Prov., 15:14)." Again: "The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge (Prov., 18:15)." The heart devises: "There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand (Prov., 19:21)." The heart counsels: "Counsel in the heart of man is like deep water; but a man of understanding will draw it out (Prov., 20:5)." The heart ponders — thinks: "If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works (Prov., 24:12)." The heart is proud: "He that is of a proud heart stirreth up strife: but he that putteth his trust in the Lord shall be made fat (Prov., 28:25)." The heart discerns — thinks clearly: "A wise man's heart discerneth both time and judgment (Ecc., 8:5)." The heart of the wicked "is set" to do wrong: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil (Ecc., 8:11)." The heart loves: "And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices (Mark, 12:33)." Again, the wicked are

the uncircumcised of heart: "In that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary to pollute it, even my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations (Ezek., 44:7)." Again: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye (Acts, 7:51)." The heart rejoices in the statutes of the Lord: "The statutes of the Lord are right, rejoicing the heart (Ps., 19:8)." The Lord is nigh to the broken-hearted: "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise (Ps., 51:17)." Again: "The Lord is nigh unto them that are of a broken heart (Ps., 34:18)." Conversion under all dispensations is the renewal of the heart: "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel (Ezek., 18:31)." Real circumcision is of the heart: "But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God (Rom., 2:29)." We are exhorted to do the will of the Lord from the heart: "Not with eye service, as men pleasers; but as the servants of Christ, doing the will of God from the heart (Eph., 6:6)." Again, to do it with singleness of heart: "Servants, obey in all things your masters according to the flesh; not with eye service, as men pleasers; but in singleness of heart, fearing God (Col., 3:22)." We can only draw nigh with a true heart: "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water (Heb., 10:22)." The heart must be established: "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein (Heb., 13:9)." The hidden man of the heart only is to be

ornamented: "But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price (I. Pet., 3:4)." We are to keep our hearts free from covetous practices: "Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children (II. Pet., 2:14)." With the heart man believes: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation (Rom., 10:9, 10)." We should submit all the thoughts and purposes of our hearts to the arbitrament of the word: "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart (Heb., 4:12)." Finally, we trust with our hearts: "Trust in the Lord with all thine heart, and lean not unto thine own understanding, in all thy ways acknowledge him, and he shall direct thy paths (Pro., 3:5, 6)."

The same thought is brought out in the use of the word "soul" as a synonym for mind or heart. Often the word is used for life, but I shall refer to it where its use clearly indicates or comprehends the mind. Moses expresses a truth of the Lord for Israel which shows the attitude of men generally toward God's law: "Even because they despised my judgments, and because their soul abhorred my statutes (Lev., 26:43)." Solomon endorses the thought: "The soul of the wicked desireth evil: his neighbor findeth no favor in his eyes (Prov., 21:10)." Isaiah adds intensity to the thought: "He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their

abominations (Isa., 66:3).” Hear Moses to Israel: “For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul (Lev., 17:11).” The soul may be discouraged: “And they journeyed from Mount Hor by the way of the Red Sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way (Num., 21:4).” Israel was exhorted to serve God with their souls: “And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul (Deut., 11:13).” They were to lay up the word in their souls: “Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes (Deut., 11:18).” They were to love the Lord with their souls: “For the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul (Deut., 13:3).” They were to seek the Lord with their souls: “Now set your heart and your soul to seek the Lord your God (I. Chron., 22:19).” The soul is converted — turned to God: “The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple (Ps., 19:7).” Redemption pertains to the soul: “None of them can by any means redeem his brother, nor give to God a ransom for him: (for the redemption of their soul is precious, and it ceaseth forever) (Ps., 49:7,8).” Again: “He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight (Ps., 72:14).” Again: “The Lord is good unto them that wait for him, to the soul that seeketh him (Lam., 3:25).” All souls are God’s: “Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die (Ezek., 18:4).” He expects us to love Him with all the soul: “And to love him with all the heart, and with all the under-

standing, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices (Mark, 12: 33)." Every soul refusing to hear Jesus shall be cut off: "And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people (Acts, 3: 23)." The multitude of ancient disciples were of one soul: "And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common (Acts, 4: 32)." Redemption includes both soul and body: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ (I. Thess., 5: 23)." The Christian hope anchors the soul: "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail (Heb., 6: 18, 19)." Perseverance in believing saves the soul: "But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul (Heb., 10: 39)." We are to avoid lusts which war against the soul: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul (I. Pet., 2: 11)." We may save souls by using the means God has placed in our hands: "Brethren, if any man do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins (Jas., 5: 19, 20)."

The same thought has been brought out in the use of the word "spirit" as a synonym for "mind," "heart," "soul." The word is used extensively in the Scriptures, representing every phase of mental activity. The spirit may be troubled: "And it came to pass in the morning that his

spirit was troubled (Gen., 41:8)." Again: "When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me (Jno., 13:21)." The spirit may will: "And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments (Ex., 35:21)." Again: "The spirit indeed is willing, but the flesh is weak (Matt., 26:41)." The spirit may be stirred up: "And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgathpilneser, king of Assyria (I. Chron., 5:26)." The spirit causeth one to answer: "I have heard the check of my reproach, and the spirit of my understanding causeth me to answer (Job, 20:3)." The spirit in man may be inspired by the Almighty: "But there is a spirit in man and the inspiration of the Almighty giveth them understanding (Job, 32:8)." David prayed to have a right spirit renewed within him: "Create in me a clean heart, O God; and renew a right spirit within me (Ps., 51:10)." The spirit of a man is the Lord's candle: "The spirit of man is the candle of the Lord, searching all the inward parts of the belly (Prov., 20:27)." True circumcision involves the spirit: "But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God (Rom., 2:29)." The spirit may be fervent: "Not slothful in business; fervent in spirit; serving the Lord (Rom., 12:11)." The spirit — mind — may be renewed: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service; and be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God (Rom., 12:1, 2)." Again: "If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off con-

cerning the former conversations the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness (Eph., 4:21-24)." The spirit knows: "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God (I. Cor., 2:11)."

The whole argument as to "mind," "heart," "soul," "spirit," both from the Divine and human standpoint, may be summed up in two words: Revelation and Understanding—God has revealed Himself to the understanding of men and they may therefore know Him and His Mind. Jesus laid down the general proposition: "Let him that readeth understand (Mark, 13:14)." Again: "And he called the multitude, and said unto them, Hear, and understand (Matt., 15:10)." Again: "And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand (Mark, 7:14)." Again: "Then opened he their understanding, that they might understand the Scriptures (Luke, 24:45)." Hear Isaiah: "For that which had not been told them shall they see; and that which they had not heard shall they consider (Isa., 52:15)." Paul quotes and confirms this prophecy: "But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand (Rom., 15:21)." By faith based upon the records we can account for the origin of the worlds: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear (Heb., 11:3)." The man of God is to glory in the fact that God has spoken to him and that he understands the message: "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorifieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-

kindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord (Jer., 9: 23, 24)." The Lord promised Israel teachers who would feed them aright: "And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding (Jer., 3: 15)." We are required to love God with the understanding: "And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices (Mark, 12: 33)." Luke claims to have had "perfect understanding" of "all things from the very first"—his record begins with the prediction of John's birth to Paul's mission in Rome: "It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed (Luke, 1: 3, 4)." The gospel enlightens the eyes of the understanding: "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints (Eph., 1: 18);" and we may be filled with all spiritual understanding: "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding (Col., 1: 9)," and the full assurance of understanding: "That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ (Col., 2: 2)." The great privilege of hearing the voice of God and understanding what He wishes us to do has come through Jesus the Anointed of God: "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life (I. Jno., 5: 20)."

May Paul's prayer for Timothy be answered in you: "Consider what I say; and the Lord give thee understanding in all things (II. Tim., 2:7)."

"Let there be light:" God's purpose is an eternal purpose, involving all men, and all ages of the world, and underlying it are principles fixed, stable and eternal. First, His purpose was, and is, to bring all things into unity: "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him (Eph., 1:10)." Second, His purpose was and is to make known through the church the manifold wisdom of God: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord (Eph., 3:8-11)."

The object of the revelation addressed to the human understanding is manifold: To bring the mind, heart, and conscience of the world in touch with God as revealed in Christ; to deliver men from sin, its guilt, dominion, and consequences by the knowledge thus communicated, to establish, extend, and perpetuate a kingdom founded upon the knowledge of the Divine Being, which shall be the instrument in the hand of God in filling the whole world with the knowledge of His Person and His Will.

This revelation is complete in all its details and wisely adapted to the end the Divine Mind had in view, and the power of the Holy Spirit is in it inherently.

Moses is dead, but his words — the words of the Holy Spirit — still live, yea, and will live.

The prophets are dead, but their words — the words of the Holy Spirit — still live, yea, and will live.

Jesus is dead, yea, risen and exalted, and His words — the words of the Holy Spirit — still live!

The apostles are dead, but their words — the words of the Holy Spirit — still live, and will live forever.

All the Divinely inspired instruments are dead, but the Spirit of God fully spoke His Mind through them while they lived, and therefore the Holy Spirit still speaks — speaks the truth, as it appears in the records.

The Holy Spirit came into the world to abide perpetually; said Jesus to the apostles: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever (Jno., 14: 16)." He still works, speaks, testifies. His resources are infinite, but He told all He had to tell in this dispensation to and through the apostles. To them Jesus said: "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven (Matt., 18: 18)." To them He said: "Go * * * and lo, I am with you alway, even to the end (Matt., 28: 16-20)." To them He said: "I have chosen you and ordained you * * * that your fruit should remain (Jno., 15: 16)." Again, and this shows that believers were to be made during the lives of the apostles, and through all the ages through their word-message: "Neither pray I for these alone, but for them also which shall believe on me through their word (Jno., 19: 17-20)." Thus I have believed and do believe!

There is, there can be, but one conclusion: The Holy Spirit used the apostles while they lived, speaking and working through them His final and complete revelation to the world — present day agencies are numerous and effective — whoever through the printed page or by the living voice brings the truth of God in contact with the human mind makes it possible for the Holy Spirit to work; yea, makes it impossible for the Holy Spirit not to work!

Here is a grain of wheat — small, unpromising, insignificant. Look at it closely. It has life in it, but you can not see the life, and no human eye can see it until it is

planted and begins to grow. Look closer; marvel of marvel, wonder of wonders, it not only has life but it has in it the power to transmit and perpetuate life. This little grain required the infinite resources of Jehovah Himself in its creation; how the angels of God must have watched to see the first grain of wheat come up! Look again; it is apparently dead, but plant it and lo! the life within it lifts many times its weight in coming through the soil that covered it, and even gravitation itself can not hold it down. Now that God has made the grain and put life into it, any one can plant it; even the birds of the air can plant it; and once planted it must grow — God has so ordered it! Here is “a kingdom-seed”—the word of God. It too seems insignificant. Examine it with care. It seems dead. It has life in it, but your eye can not penetrate to its heart, but the Might, the Power, the Personality, of the Holy Spirit is behind it, in it; plant it! It has life in it! It has in it four thousand years of Divine history. Jehovah, Angels, Men, Prophets, Son of God, Apostles, have watched its growth. The Infinite One has put Himself in its very heart; He has attested this by mighty “wonders, miracles, and signs,” but it is seed now, life and power to give life are in it, and any one — saint, sinner, demon — may plant it! Planted, it will grow — it must grow. It can, like the Author of it, lift a world and do it in the face of demons and men. Amen, let it be planted, let it grow!

Hear Paul: “Some indeed preach Christ even of envy and strife; and some also of good will. The one preach Christ of contention, not sincerely supposing to add affliction to my bonds: but the other of love, knowing that I am set for the defence of the gospel. What then? notwithstanding, every way, whether of pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice (Phil., 1: 15-18).”

The Kingdom of God is the Kingdom of the Holy Spirit: “For the kingdom of God is not meat and drink; but righteousness, and peace and joy in the Holy Spirit; for

he that in these things serveth Christ is acceptable to God, and approved of men (Rom., 14: 17, 18)."

The Holy Spirit uses the same old truth. We can not influence His action without sowing His "seed;" when the "seed" is sown no power can keep Him from working. We can, as present day agencies, inspired only by truth which has in it the Holy Spirit, influence His action, by preaching, by teaching, through the printed page or in any other way that will make the truth apparent to the understanding of men.

No theory of the Holy Spirit's work in conversion or transformation that eliminates the fact that God has spoken, that His words are on record, that He has already told us, specifically and in detail, what we must do to be saved, that this plan of salvation revealed and recorded is recognized and ratified in heaven, and that the Holy Spirit, living, tireless, persistent, uses the truth already revealed in carrying forward the conquest of the world, can be true.

CHAPTER IX.

The Holy Spirit in Conversion--Method and Means.

The whole subject of Divine revelation — the ministration and work of the Holy Spirit through the ages — may be summed up in the statement that it is the Divine effort in co-operation with human effort to bring the Divine Mind and the human mind understandingly together. God has spoken, God speaks in order that men may know His will and do it.

No theory of the Holy Spirit in conversion that eliminates the Divine Mind and the human mind as the active agencies, can possibly be true.

Revelation from the beginning has involved as a means of communication between the Divine Mind and the human mind, language, which man is able to comprehend.

No theory of the work of the Holy Spirit in conversion that eliminates language as a medium of communication between the Divine Mind and the human mind, can possibly be true.

Revelation through all the ages to its close, at the death of the last apostle, has invariably involved human beings as the medium of communication between the Divine Mind and the human mind.

No theory of the work of the Holy Spirit in conversion that eliminates human beings as God's agents for the publication of the good news, can possibly be true.

Revelation in all the ages, through Moses and the prophets, through Jesus and the apostles, has proceeded upon the fact of man's ability and accountability — ability to understand, believe and obey, and accountability to God for failure.

No theory of the work of the Holy Spirit in conversion that eliminates the fact that man can understand and obey, and that he will be held accountable for failing, can possibly be true.

Revelation has proceeded through the ages to its consummation on the basis that the words of Moses and the Prophets, of Jesus and the Apostles, were and are and evermore shall be, the word of God, and that this word is "the seed" of the converted life, a holy life.

No theory of the Holy Spirit's work in conversion that eliminates the word of God, spoken first, then written, as "seed"—"live seed"—can possibly be true.

Jesus during His active ministry narrowed this "word" in conversion down to the work of the apostles, for He specifically gave Peter the keys of the Kingdom and to the others, including Peter, the assurance that what they bound on earth or loosed on earth should be ratified in heaven: "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven (Matt., 16: 19)." Again: "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven (Matt., 18: 18)."

Near the end of His work on earth, when sorrow had filled the hearts of the apostles in anticipation of His approaching departure, He consoled them by saying: "But because I have said these things unto you, sorrow hath filled your hearts; nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you; and when he is come, he will reprove the world of sin, and of righteousness, and of judgment; of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of the world is judged; I have yet many things to say unto you, but ye cannot bear them now; how-

beit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come; he shall glorify me: for he shall receive of mine, and shall show it unto you; all things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you; a little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father (Jno., 16: 6-16)."

Here we have enunciated by the tongue of the Master Himself the two-fold fundamental principle involved in the active and practical application of the redemption that is in Him: First, He gave "the keys of the kingdom of heaven," the power to bind and release, to men, to chosen men, to the apostles themselves, and to no one else in the same sense or in any sense. Jesus confirms this apparently extreme view: "Then Peter answered and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them,"—the apostles and to no one else—"Verily I say unto you, That ye which have followed me, in the regeneration"—a definite time, Pentecost, Jerusalem!—"when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones"—no one had ever sat upon these thrones before them, or contemporary with them, and there they sit until now!—"judging the twelve tribes of Israel (Matt., 19: 27, 28)." Paul confirms this by applying to himself and the other apostles the extraordinary word "ambassador," a word never Divinely applied to any other human being in history: "Now then we are ambassadors for Christ"—mark you, "for Christ"—"as though God did beseech you by us; we pray you in Christ's stead,"—Christ gave the work solely, exclusively, into their hands—"be ye reconciled to God (II. Cor., 5: 20)." Second, the Holy Spirit was to be sent into the world on the departure of Jesus to reprove—convict is the word—the world of sin, righteousness and judgment; He was to guide the apostles into all truth; He was to show them

things to come; He was to glorify and vindicate Jesus; He was to take charge as the extraordinary agent, the Divinely appointed and Divine superintendent of world-wide evangelization in the name of Jesus the Christ. This apparently extreme view is sustained by Jesus Himself; to these same apostles He had said: "But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak; for it is not you that speak, but the Spirit of your Father which speaketh in you (Matt., 10: 19, 20)." Again: "If ye—apostles, in this case—"love me, keep my commandments, and I will pray the Father,"—He never asked or authorized any human being to pray for this—"and he shall give you another Comforter, that he may abide with you forever;"—hence the work of the twelve is still going on—"the Spirit of truth;"—the very essence, and glory of the truth; yea, the Truth Personified—"whom the world cannot receive because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you and shall be in you; I will not leave you comfortless; I will come to you (Jno., 14: 15-18)." Again: "But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things,"—this certainly leaves no new truth to be revealed after the death of the apostles—"and bring all things to your remembrance,"—no other human being was ever so endowed, or authorized to know and interpret the voice and message of Jesus—"whatsoever I have said unto you (Jno., 14: 26)." Again: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me;"—testify in an extraordinary sense, testify in making clear what had been dark, deep, mysterious, in His message in previous ages—"and ye also shall bear witness, because ye have been with me from the beginning (Jno., 15: 26, 27)." No one else had been with Him from the beginning and no one else could, as an eye witness, testify to the facts of His life, His teaching, His death, His resurrection.

Again: "And ye are witnesses of these things; and, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high (Luke, 24:48, 49)." Again: "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me; for John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence (Acts, 1:4, 5)." Again: "But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth (Acts, 1:8)."

From one standpoint it appears that the whole thing was placed, without reserve or equivocation, in the hands of the apostles.

From the other standpoint it appears that the whole thing was placed, without reserve, in the hands of the Holy Spirit.

Where is the truth? In both: "He shall testify of me; and ye also shall bear witness"—either we must exclude one or the other or take the view that the work was committed to the hands of the apostles and that they were endowed by the Holy Spirit beyond the possibility of mistake or failure, or, to change the wording, the work was put into the hands of the Holy Spirit and He used the apostles—their minds and their vocal organs—as instruments, and that in either case or from whichever point of vision we view it, the Mind of God was opened, revealed, to the mind of the sinner—the truth of God made plain, tangible, visible, apparent, overwhelming to the understanding of men.

No theory of the work of the Holy Spirit in conversion that mars His glory, or obscures His personality, or eliminates Him as the active agent in the conviction and conversion of the world, or that dethrones the twelve apostles, or takes from them the keys of the Kingdom, or that obscures their world-wide and age-lasting Commission, or that in any sense

detracts from their pre-eminent position as the first, the last, the only Ambassadors of Jesus to the heart of the world, or that in any sense moderates, modifies or obscures their interpretation of the words of Jesus or their authoritative announcement of the terms of salvation for all ages and men, can be true.

The apostles were to do two extraordinary things; things never done before or since by any man or association of men, namely: To bind on men conditions of salvation to be ratified in heaven, good until the end of time; to loose or release men from sin in accordance with the authority of Jesus the Lord, and the terms of this release to be ratified in heaven, and therefore good, good uniformly, good without exception, good without change, as long as men shall inhabit the face of the earth.

The Holy Spirit was to do three extraordinary things, things never before done, namely: To convict — a strong word — the world — no national lines or geographical boundaries, no longitude, no latitude, was to be known in His ministration — of sin; to convict the world of righteousness; to convict the world of judgment.

In view of these weighty considerations I lay before the patient investigator two great questions; yea, three: What could, or can, the Holy Spirit do without the aid of the apostles? What could, or can, the apostles do — they still live in the truth they left on record — without the Holy Spirit? What could or can either the Holy Spirit or the apostles do without the Cross, without the truth of the gospel — its facts, commands, promises, blessings, hopes?

Jesus came into the world to do His Father's work, will: "Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God (Heb., 10:7)." He said of His apostles: "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me;" — in an extraordinary sense, and for an extraordinary purpose — "and they have kept thy word; now they have known that all things what-

soever thou hast given me are of thee; for I have given unto them the words"—surely their message had and still has the stamp of the Divine Mind, not to name the sublime power infused into it by the Holy Spirit—"which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me; I pray for them: * * * While I was with them in the world, I kept them in thy name (Jno., 17:6-12)." But He could not remain with them throughout their lives, hence the promise of "another Comforter" who would abide with them continually, whose coming, however, was to be contingent upon the glorification of Jesus: "In the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink; he that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water, (but this spake he of the Spirit, which they that believe on him should receive: for the Holy Spirit was not yet given; because that Jesus was not yet glorified (Jno., 7:37-39)." Again: "If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you (Jno., 16:7)."

The world was and is full of sin. The prophets and apostles picture it in awful colors: "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them (Rom., 1:29-32)." Again: "As it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God; they are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one; their throat is an open sepulchre; with their tongues they have

used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God; therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin (Rom., 3: 10-20)."

A world in sin — lost! A race plunged in ruin — found in Christ! The mission of the Holy Spirit is to convict the world of its sin and lead it to Christ the Lord. How glorious the undertaking!

There are two theories of the Holy Spirit's work in conversion. First, He might work on the sinner's conscience, heart, mind, life, independent of all human co-operation or agency; that is, direct from God's Mind to the sinner's mind, over-ruling, over-riding and overthrowing all the laws of mind. To this there are very strong, and I may say unanswerable, objections. Jesus said of the Holy Spirit, "Whom the world cannot receive, because it seeth him not, neither knoweth him (Jno., 14: 17)." This refers to the direct, visible, and overwhelming outpouring of the Holy Spirit — direct from God to men. It would dispense with the gospel; but why should Jehovah devote four thousand years of human history, bringing into requisition, angels, men, prophets, Jesus, the apostles, their co-laborers, if at last He had determined to set aside all that had been accomplished and written, and operate upon the sinner's mind direct? The gospel of Christ cannot be dispensed with, for it is settled that it is God's saving power to men and is a matter of record: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek; for therein" — in the gospel — "is the righteousness of God revealed from faith" — in order to faith! — "to faith: as it

is written, The just shall live by faith (Rom., 1:16, 17).” The preacher can not be dispensed with, for he is commanded of the Holy Spirit to preach: “And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of the quick and dead (Acts, 10:42).” The church can not be dispensed with, for it is through it that the manifold wisdom of God is to be made known: “And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God (Eph., 3:9, 10).” The Scriptures can not be dispensed with, for through them we have hope: “For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope (Rom., 15:4).” Human co-operation can not be dispensed with, for to believe, or not to believe, is put solely in the hands of the individual: “He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God; and this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil; for every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprovèd; but he that doeth truth cometh to the light, that his deeds might be made manifest, that they are wrought in God (Jno., 3:18-21).”

No theory of the Holy Spirit’s work in the conviction and conversion of the world that leaves out the gospel, the preacher, the church, the Scriptures, and human co-operation, as needful, active, indispensable elements, every time, and everywhere, can be true.

The Holy Spirit comes to men in their sins with a message, the word of God, the truth, the gospel. The message is extraordinary, inspired, supernatural, but He comes

with His message in a natural manner. Man is so constituted mentally that he can hear testimony, weigh it, and pass judgment upon its merits. The Holy Spirit comes to man just as He made him, just as he is. A knowledge of man will help us to comprehend God's methods with him. We — all nations — are His offspring. Hear Moses: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth; so God created man in his own image, in the image of God created he him; male and female created he them (Gen.. 1: 26, 27)." Hear Paul: "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped of men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all of the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring (Acts., 17: 24-28)."

If God made me in His own "likeness and image;" if I am His offspring; if I have, in the free exercise of my own faculties, wandered away from Him, it is reasonable to suppose that in His efforts to bring me back He would work in me in harmony with the mind with which He has endowed me, and he does so work. It is not consistent with His character to suppose that He would disregard the laws naturally governing His own handiwork, when it comes to turning His creatures back to His service.

Man is a trinity — body, soul, and spirit. Let us analyze and study him in the light of his creation and endowments: "And the very God of peace sanctify you wholly; and I

pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ (I. Thess., 5:23)." Man's relation to himself and to God emphasizes and illuminates my contention that God who made him to be swayed by motive, controlled by reason, inspired by hope, would naturally approach him in harmony with his constitution. Man hears: "So then faith cometh by hearing, and hearing by the word of God (Rom., 10:17)." Man reads: "But these things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name (Jno., 20:31)." Again: "Till I come, give attendance to reading, to exhortation, to doctrine (I. Tim., 4:13)." He thinks: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith (Rom., 12:3)." Again: "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ (II. Cor., 10:4,5)." He wills: "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth (Ps., 110:3)." Again: "If ye be willing and obedient, ye shall eat the good of the land (Isa., 1:19)." Again: "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not (II. Cor., 8:12)." He judges: "Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow (Isa., 1:17)." Again: "And in controversy they shall stand in judgment; and they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths (Ezek., 44:24)." Again: "Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged: and with

what measure ye mete, it shall be measured to you again (Matt., 7: 1, 2).” Again: “Yea, and why even of yourselves judge ye not what is right (Luke, 12: 57).” Again: “Judge not according to the appearance, but judge righteous judgment (Jno., 7: 24).” Again: “Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law thou art not a doer of the law, but a judge (Jas., 4: 11).” He reasons: “Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool (Isa., 1: 18).” Again: “But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear (I. Pet., 3: 15).” He remembers: “Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them (Ecc., 12: 1).” Again: “Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also (Jno., 15: 20).” Again: “Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel (II. Tim., 2: 8).” He chooses: “And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord (Josh., 24: 15).” Again: “And ye will not come to me, that ye might have life (Jno., 5: 40).” He considers: “Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die (Ezek., 18: 28).” Again: “Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus (Heb., 3: 1).” He medi-

tates: "But his delight is in the law of the Lord: and in his law doth he meditate day and night (Ps., 1:2)." Again: "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all; take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee (I. Tim., 4:15, 16)." He takes heed: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip (Heb., 2:1)." He believes: "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed (Jno., 20:29)." Again: "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake (Phil., 1:29)." He yields: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness (Rom., 6:16)." He imagines: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually (Gen., 6:5)." He knows: "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge (I. Cor., 1:4, 5)." He has the full assurance of knowing: "Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also (II. Cor., 8:7)." Again: "And hereby we do know that we know him, if we keep his commandments (I. Jno., 2:3)." He obeys: "The people obeyed the voice of the Lord their God (Hag., 1:12)." Again: "By faith Abraham obeyed (Heb., 11:8)."

No theory of the Holy Spirit's work in conviction and conversion that modifies, abridges, or eliminates man's intellectual faculties or the use of them, can be true.

While man is capable of using his faculties, he is also capable, in the exercise of his free agency, of abusing them.

In the material and intellectual realms the privilege of deliberation, judgment, choice is his heritage from God — He gave it to him when He made him — and it is inconceivable that in the spiritual realm this freedom of choice should be abridged or abrogated; choice involves the mind, and its action is governed by the same principle, whether it be in reference to the problem of our daily bread, an example in figures involving uncertainty as to the best way to do it, or the higher need of the soul's conviction of sin and its redemption of God. Man has and can corrupt himself: "And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth (Gen., 6: 12)." He has been and can be stubborn: "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he has also rejected thee from being king (I. Sam., 15: 23)." Again: "Neither shall they walk any more after the imagination" — stubbornness — "of their evil heart (Jer., 3: 17)." He has been and can be a rebel against the Lord: "Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the Lord is with us: fear them not (Num., 14: 9)." Against His word: "Because they rebelled against the words of God, and contemned the counsel of the most High (Ps., 107: 11)." Against the Holy Spirit: "But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them (Isa., 63: 10)." He has been and can be stiffnecked or stiffhearted: "For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the Lord; and how much more after my death (Deut., 31: 27)?" Again: "Furthermore the Lord spake unto me, saying, I have seen this people, and, behold, it is a stiffnecked people (Deut., 9: 13)." Again: "Lift not up your horn on high: speak not with a stiff neck (Ps., 75: 5)." Again: "But they obeyed not, neither inclined their ear, but made their neck stiff, that they might

not hear, nor receive instruction (Jer., 17:23)." Again: "For they are impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God (Ezek., 2:4)." He has resisted and can resist: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not (Matt., 23:37)!" Again: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye (Acts, 7:51);" and by resisting shut out God, shut out Jesus, shut out the Holy Spirit, shut out the truth: "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me (Matt., 16:24)." Again: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me (Rev., 3:20)." He has refused, and can refuse: "Should it be according to thy mind? he will recompense it, whether thou refuse, or whether thou choose; and not I: therefore speak what thou knowest (Job, 34:33)." Again: "Hear instruction, and be wise, and refuse it not (Prov., 8:33)." Again: "But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it (Isa., 1:20)." Again: "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven (Heb., 12:25)." He has refused to believe and can refuse to believe: "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came; the other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe (Jno., 20:24, 25)." Again: "Seeing therefore it remaineth that some must enter therein, and they to whom it was

first preached entered not in because of unbelief * * * let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief (Heb., 4: 6, 11)." Again: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God (I. Pet., 1: 18-21)." He has disobeyed and he can disobey: "But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation, and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile (Rom., 2: 8, 9)."

The question of man's present and eternal happiness is in his own hands, absolutely, unequivocally, unexceptionally: "For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye (Ezek., 18: 32)." Again: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life; for God sent not his Son into the world to condemn the world; but that the world through him might be saved (Jno., 3: 16, 17)." Again: "The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to usward, not willing that any should perish, but that all should come to repentance (II. Pet., 3: 9)."

No theory of the Holy Spirit's work in conviction and conversion that modifies, abridges, or abolishes the fact that all human beings, possessed of sound minds, have the ability — God's great gift — to choose, to use or to abuse their faculties and privileges, can be true.

"Hearing," "thinking," "willing," "judging," "reasoning," "remembering," "choosing," "considering," "believ-

ing," "yielding," "knowing," "imagining," "obeying," "refusing," "resisting," "hardening the heart" (otherwise, becoming stiffhearted, "stiffnecked" or stubborn), "rebell-
ing," and "disobeying" are all acts of the mind.

The conclusion that the Holy Spirit convicts each individual of sin as a result of a direct, Divine energy, is out of harmony with all we know — and we know only what is revealed in human language and recorded in the two Testaments — of the laws governing the workings of the Divine Mind; out of harmony with every known law governing the workings of the human mind and out of harmony with the facts, commands, and promises of the gospel; moreover, it dishonors the Bible as a revelation of God and the will of God, and renders void four thousand years of Divine dealings, speaking, and development, and makes the tragedy of Calvary meaningless and nugatory.

The "natural man"—"There is a natural body: (I. Cor., 15:44)"—does not receive, weigh, comprehend, or decide on the merits of the Lord's revelation; these are mental acts solely: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned (I. Cor., 2:14)." The man—real man—lives in the body and puts forth his energies through the body while a sojourner here: "For I delight in the law of God after the inward man (Rom., 7:22)." Again: "I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin (Rom., 7:25)." Again: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ (II., Cor., 4:6)." Again: "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord (II., Cor., 5:6)."

If the man—"I," "you," "us," "we"—exert ourselves, make our presence felt, our influence known, through

the organs of the body, it follows that "I," "you," "us," "we," must be approached through the same organs; through suggestion, and this suggestion must be received through "hearing," "seeing," "tasting," "smelling," or "touch." The Bible only emphasizes "hearing:" "So then faith cometh by hearing, and hearing by the word of God (Rom., 10:17);" and seeing — reading: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name (Jno., 20:31)." God has miraculously endowed a few of His servants, such as Moses, the prophets, Jesus, the apostles, those on whom apostolic hands were laid, a small company of Gentiles at the house of Cornelius, but the New Testament, and to its record we are bound, affords not a single example of the conviction and conversion of any one, by the Holy Spirit, in the absence of His chosen mouth-pieces — the apostles or their co-laborers — the truth must be preached. In the endowment of the Prophets and Apostles the Divine Mind simply overwhelmed the Human Mind and took possession of it in order to reveal the convicting and converting power of God to the minds of men in harmony with the laws of mind promulgated by the Almighty God when He made the first mind, or the first man, for man is mind and mind is man!

If God should in our day convert a soul by miraculous endowment, He would set aside, inevitably, the whole remedial scheme revealed by the Holy Spirit through the apostles and on record in the New Testament.

The Cross of Christ is the great uplifting power of God in this world. Hear the Master: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life (Jno., 3:14, 15)." Again: "And I, if I be lifted up from the earth, will draw all men unto me (Jno., 12:32)." Hear Paul: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto

the world (Gal., 6: 14).” The Cross stands for the whole gospel (I. Cor., 15: 1-6).

No theory of the work of the Holy Spirit, in conviction and conversion, that eliminates the Cross and that for which it stands in apostolic preaching and records, can be true.

The Cross was meaningless until the Holy Spirit in the apostles on the day of Pentecost made its significance clear.

The covenant, the new Covenant, has to it two parties, Jehovah and His people, with Jesus as Mediator or Surety (Heb., 7: 22). This covenant involves the Divine Mind and the human mind—the two come together, reach an agreement,—but here is the prophecy pertaining to it: “Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people and they shall teach no more every man his neighbor, and every man his brother, saying, ‘Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more (Jer., 31: 31-34).”

This prophecy is quoted in the New Testament and applied to the New Dispensation (Heb., 8: 1-13).

No theory of the Holy Spirit’s work in conviction and conversation that eliminates in any sense either party to this covenant, or the writing of the laws emanating from the Divine Mind, on the human mind, can be true.

Jesus is the Word of God incarnate, God’s revelation to the human eye and mind. Hear ye Him: “All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father,

save the Son, and he to whomsoever the Son will reveal him (Matt., 11:27)." Again: "He that cometh from above is above all; and what he hath seen and heard, that he testifieth; and no man receiveth his testimony; he that hath received his testimony hath set to his seal that God is true (Jno., 3:31-33)." Jesus influenced the minds of men by teaching, reasoning, exhorting them; the truth revealed in Him was made clear to the minds of men. He spoke the word of God to the people, direct, and He also called around Him disciples — afterward apostles — to whom he explained the truth more fully and sent them forth to tell it, and in order that these men might not err from the truth and thus lead the world astray He gave them "power from on high;" and they went forth with boldness and authority, and told the story plainly, truthfully, movingly, and bound it forever on the minds of men.

God — the Holy Spirit — moved the mind of Israel through their lawgiver Moses, and through His prophets while they lived; He moved their minds later through Jesus and the apostles; and through their messages, yet one message, He moves the mind — convicts the mind — of the world to-day. The Holy Spirit is behind the word, in the word; when I hear the word, I hear the word of the Spirit; when I believe the word, I believe the word of the Spirit; when I obey the word, I obey the word of the Spirit. The word speaks for itself in all dispensations, and the message is one — finding its culmination in the Cross and Authority of Jesus, risen!

Hear Jehovah Himself: "And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast

obeyed my voice (Gen., 22:15-18)." Endorsed, confirmed and elaborated by Paul: "For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee: and so, after he had patiently endured, he obtained the promise; for men verily swear by the greater: and an oath for confirmation is to them an end of all strife; wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec (Heb., 6:13-20)."

Hear Moses: "And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only (Deut., 8:3)." Again: "For this commandment which I command thee this day, it is not hidden from thee, neither is it far off; it is not in heaven, that thou shouldest say, Who shall go up from us to heaven, and bring it unto us, that we may hear it, and do it? neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? but the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it; see, I have set before thee this day life and good, and death and evil (Deut., 30:11-15)."

Hear the Lord to Joshua: "Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest; this book of the law shall not depart out of thy mouth; but thou shalt medi-

tate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success (Josh., 1:7, 8)."

Hear David: "Be ye mindful always of his covenant; the word which he commanded to a thousand generations (I. Chron., 16:15)." Again: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes (Ps., 19:7, 8)."

Hear Solomon: "'Trust in the Lord with all thine heart; and lean not unto thine own understanding; in all thy ways acknowledge him, and he shall direct thy paths (Prov., 3:5, 6)." Again: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man; for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil (Ecc., 12:13, 14)."

Hear Isaiah: "Bind up the testimony, seal the law among my disciples (Isa., 8:16)." Again: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them (Isa., 8:20)." Again: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it (Isa., 55:10, 11)."

Hear Jeremiah: "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord; Is not my word like as fire? saith the Lord; and like a hammer that breaketh the rock in pieces (Jer., 23:28, 29)."

Hear John the Baptist as predicted by Isaiah: "The

voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass, the grass withereth, the flower fadeth: but the word of our God shall stand forever (Isa., 40: 6-8)."

Hear Jesus: "And why call ye me, Lord, Lord, and do not the things which I say? whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like: he is like a man which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock; but he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great (Luke, 6: 46-49)." Again: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day; for I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak; and I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak (Jno., 12: 48-50)." Again: "Now ye are clean through the word which I have spoken unto you (Jno., 15: 3)."

Hear Peter: "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead (Acts, 10: 42)." Again: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever; for all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower

thereof falleth away: but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you (I. Pet., 1:22-25)."

Hear Paul: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain; for I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures (I. Cor., 15:1-4)." Again: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek; for therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith (Rom., 1:16, 17)." Again: "For our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance; as ye know what manner of men we were among you for your sake (I. Thess., 1:5)." Again: "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart (Heb., 4:12)."

Hear James: "For the wrath of man worketh not the righteousness of God; wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls, but be ye doers of the word, and not hearers only, deceiving your own selves; for if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was; but whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed (Jas., 1:20-25)." Again:

“So speak ye, and so do, as they that shall be judged by the law of liberty (Jas., 2: 12).”

Hear John: “This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all (I. Jno., 1: 5).” Again: “The world passeth away and the lust thereof: but he that doeth the will of God abideth for ever (I. Jno., 2: 17).”

Hear Jude: “Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once”—once for all, and all men and all ages—“delivered unto the saints (Jude, 1: 3).”

Hear John: “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city (Rev., 22: 14).”

Where is the secret of the power of this word, this gospel? The power is in the Holy Spirit, whose message it is. Hear Paul: “Take the helmet of salvation, and the sword of the Spirit, which is the word of God (Eph., 6: 17).” Again: “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works (II. Tim., 3: 16, 17).”

God works in men by His word: “And I brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God; for I determined not to know anything among you, save Jesus Christ, and him crucified; and I was with you in weakness, and in fear, and in much trembling; and my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God (I. Cor., 2: 1-5).” Again: “For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received

it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe (I. Thess., 2:13)." He works in men to will and to do: "For it is God which worketh in you both to will and to do of his good pleasure (Phil., 2:13)." He works in them mightily: "Whereunto I also labour, striving according to his working, which worketh in me mightily (Col., 1:29)." He uses the same power on us which He used on Jesus in raising Him from the dead and setting Him on high in heaven: "The eyes of our understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all (Eph., 1:18-23)." He works in him on a scale worthy of the name and character of God: "Now unto him that is able to do exceeding abundantly above all we ask or think, according to the power that worketh in us, unto him be glory in the church by Jesus Christ throughout all ages, world without end. Amen (Eph., 3:20, 21)." He works in him that which is pleasing in His sight: "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory, for ever and ever (Heb., 13:20, 21)."

The conviction and conversion of men is their transformation intellectually and physically — their translation out of the world into the Church; out of the kingdom of

darkness into the Kingdom of God: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and has translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins (Col., 1: 12-14)." Again: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear (Heb., 12: 28)."

The seed of this Kingdom of Heaven, this Kingdom of God, this Reign of Heaven on Earth, is, and it could not be anything else, the word of God. Jesus speaks: "And his disciples asked him, saying, What might this parable be? and he said unto them, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see,"—His time had not fully come—"and hearing they might not understand; now the parable is this: The seed is the word of God; those by the wayside are they that hear"—the seed;—"then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved; they on the rock are they, which, when they hear, receive the word"—the seed—"with joy; and these have no root, which for a while believe, and in time of temptation fall away; and that which fell among thorns are they, which, when they have heard,"—the seed—"go forth, and are choked with cares and riches, and pleasures of this life, and bring no fruit to perfection; but that on the good ground are they, which in honest and good heart, having heard the word"—the seed—"keep it, and bring forth fruit with patience (Luke, 8: 9-15)." Again: "He came unto his own, and his own received him not; but as many as received him,"—an act of the mind—"to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God (Jno., 1: 11-13)." Peter endorses and emphasizes:

“ Being born again, not of corruptible seed, but of incorruptible ”— no seed, no crop ; no kingdom-seed, no converts and no kingdom !—“ by the word of God, which liveth and abideth forever * * * and this is the word ”— the seed —“ which by the gospel is preached unto you (I. Pet., 1 : 22-25).”

No theory of the work of the Holy Spirit in conviction and conversion that disregards or modifies, or supplements the word of God “ as it is written ” with any pretended personal or direct revelation, or that eliminates the fact — tremendous and overwhelming — that conviction and conversion are translation, transformation, transition — mentally, morally, spiritually — into the Kingdom of Heaven here on earth — and that the word of God, backed and filled with Eternal and Inexhaustible Energy ; backed and filled with four thousand years of history in which God spoke to man direct and through human beings, His message finding its deepest, widest, highest and Divinest climax on Calvary, “ at the Cross,” and in the use of the keys of the Kingdom, by direct endowment of the apostles on the day of Pentecost, can be true.

The word of God, the gospel of Jesus Christ, the revelation of God, completed through the apostles of Jesus, chosen, instructed, ordained, endowed by Him, comes to you backed by the Inexhaustible power of the Mighty God ; backed by the testimony of Moses the man of God ; backed by the Prophets who taught it and lived it ; backed by the Son of the living God who was and is the Word in human flesh, who in sending the apostles forth put into the Commission He gave them, “ All authority in heaven and in earth ; ” backed by the authority of the apostles, who alone were, and are, authorized to “ open and certify ” the last and only testament of our Lord and tell you what to do ; backed by the testimony of millions who have received this word as God’s word and who have lived for it, suffered for it, died for it, and with the seven-fold thunder of the wrath of God mingling with the Voice of Love from Golgotha : “ Be ye reconciled to God (II. Cor., 5 : 20) ! ”

CHAPTER X.

The Holy Spirit in Conversion--Enlightenment.

According to the testimony of Paul, after he had fallen to the earth he heard, on that great day on the road to Damascus, the voice of the risen and glorified Lord; but let him tell it: "And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest; but rise, and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of the things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I now send thee;"—here is the important part—"to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive the forgiveness of sins, and inheritance among them that are sanctified by faith that is in me (Acts, 26: 12-18)." This was his Commission, and in all its elements, expressed and implied, it is the same as the Commission given before the ascension. Here is one report of how he carried his commission out: "Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Spirit; I have therefore whereof I may glory through Jesus Christ in those things which pertain to God; for I will not dare to speak of any of those things which Christ hath not wrought in me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God; so that from Jeru-

saalem, and round about unto Illyricum, I have fully preached the gospel of Christ; yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation (Rom., 15: 15-20)." Here is another report: "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision: but showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance; for these causes the Jews caught me in the temple, and went about to kill me; having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles (Acts, 26: 19-23)." Here is still another report: "I am become a fool in glorifying; ye have compelled me; for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing. Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds (II. Cor., 12: 11, 12)."

Every report in the Acts of the Spirit through the apostles harmonizes in detail with these reports. In reality there was only one Commission and one object — the enlightenment of the world.

Sin is blindness; sin is darkness; sin is ignorance. Isaiah denounces the blind watchman: "His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber (Isa., 56: 10)." Again: "Hear, ye deaf; and look, ye blind, that ye may see; who is blind, but my servant? or deaf, as my messenger I sent? who is blind as he that is perfect, and blind as the Lord's servant (Isa., 42: 18, 19)?" Jesus denounced the same class: "Woe unto you, ye blind guides (Matt., 23: 16)." Again: "Let them alone: they be blind

leaders of the blind. And if the blind lead the blind, both shall fall into the ditch (Matt., 15: 14).” Again: “Ye fools and blind (Matt., 23: 17).” Again: “Thou blind Pharisee (Matt., 23: 26).” Peter endorses this with emphasis: “But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins (II. Pet., 1: 9).” A man may be ignorantly blind: “Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked (Rev., 3: 17).” This blindness pertains to the mind—the mind’s eye; Paul’s Hebrew contemporaries were blinded: “But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ (II. Cor., 3: 14).” The god of this world blinds the minds of those who believe not: “In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them (II. Cor., 4: 4).” Hate produces mental blindness: “He that loveth his brother abideth in the light and there is none occasion of stumbling in him; but he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes (I. Jno., 2: 10, 11).” Blindness pertains to the heart: “Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart (Eph., 4: 18).” Sin is darkness; hear Jesus: “The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness thereof (Matt., 6: 22, 23).” Again: “And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil; for every one that doeth evil hateth the light, neither cometh to the light, lest his

deeds should be reproved, but he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God (Jno., 3: 19-21)." The triumph of His enemies was the triumph of darkness: "When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness (Luke, 22: 53)." Hear Paul: "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened (Rom., 1: 21)." Darkness obscures the understanding: "Having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart (Eph., 4: 18)." Again: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son (Col., 1: 13)." Again: "But ye, brethren, are not in darkness, that that day should overtake you as a thief; ye are all the children of light, and the children of the day: we are not of the night, nor of darkness; therefore let us not sleep, as do others; but let us watch and be sober; for they that sleep sleep in the night; and they that are drunken are drunken in the night, but let us who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation (I. Thess., 5: 4-8)." Zecharias predicted light for those in darkness: "To give light to them that sit in darkness and in the shadow of death, to guide our feet in the way of peace (Luke., 1: 79)." Jesus the Christ is the Great Light, the light of the world: "In him was life; and the life was the light of men, and the light shineth in darkness; and the darkness comprehended it not (Jno., 1: 4, 5)." Again: "That was the true Light, which lighteth every man that cometh into the world (Jno., 1: 9)." Isaiah had predicted that a great light should dawn on those who sat in darkness: "Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that

walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison and them that sit in darkness out of the prison house (Isa., 42: 5-7)." Malachi speaks in the same exalted strain: "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves in the stall (Mal., 4: 2)." These predictions began to be fulfilled in the preaching of Jesus: "And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up (Matt., 4: 13-16)." Jesus boldly proclaimed Himself to be the light of the world: "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life (Jno., 8: 12)." Again: "As long as I am in the world, I am the light of the world (Jno., 9: 5)." Again: "Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth; while ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them (Jno., 12: 35, 36)." Again: "Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me, and he that seeth me seeth him that sent me; I am come a light into the world, that whosoever believeth on me should not abide in darkness (Jno., 12: 44-46)." Light pertains to men; hear Jesus: "Take heed therefore that the light which is in thee be not darkness (Luke., 11: 35)." Paul testifieth: "The night is far spent, the day is

at hand: let us therefore cast off the works of darkness, and let us put on the armour of light (Rom., 13: 12)." Again: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ (II. Cor., 4: 6)." Again: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness (II. Cor., 6: 14)?" We are called out of the darkness into the light: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light (I. Pet., 2: 9)." There is no darkness in God, His children are children of light: "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all; if we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin (I. Jno., 1: 5-7)." Again: "Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth; he that saith he is in the light, and hateth his brother, is in darkness even until now; he that loveth his brother abideth in the light, and there is none occasion of stumbling in him; but he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes (I. Jno., 2: 8-11)."

The scheme of redemption is a scheme of enlightenment originating in heaven, and brought to earth by Jesus and embraces a world in darkness in its provisions: "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life (I. Jno., 5: 20)."

The Son of God has come, come from God, come to earth, come bringing God to the human understanding, bringing the kingdom of God down to the conception and comprehension of men; come telling us the words of His Father, what He would have us to do to be saved from sin.

He gave men understanding; that is, a correct understanding of who God is, what God is, and what His purposes are concerning us.

Those who accept Jesus know God experimentally, know Him for themselves, know truly.

This God revealed is the only true God — He is revealed to the human mind through Jesus Christ — this is eternal life made apparent to human hopes.

Truth in the abstract is hard to grasp. God therefore revealed Himself in the person of Jesus: "God was manifest in the flesh (I. Tim., 3:16)." What mercy, what condescension, what love!

The Messenger of Enlightenment was "flesh," visible and tangible: "In the beginning was the Word and the Word was with God, and the Word was God; the same was in the beginning with God; all things were made by him; and without him was not anything made that was made; in him was life; and the life was the light of men; and the light shineth in darkness, and the darkness comprehended it not (Jno., 1:1-5)." Again: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ; and these things write we unto you, that your joy may be full (I. Jno., 1:1-4)." The Message of Enlightenment was addressed through the senses to the understanding — the information about God brought the mind

by One who came from the Father ; the instructions He gave — these and these only, constitute the convicting and converting power of God to the generation in which He lived and the same message explained and enforced by the Holy Spirit is God's power unto us.

No theory of the Holy Spirit's work in conviction and conversion that eliminates the enlightenment of the human understanding through the communication of information brought to earth by God's Son and Great Messenger to a lost world, can be true.

Man, deceived by sin, lost his hold on the true God and fell into many grievous errors as to the nature and unity of God, as to the will of God concerning man, and the worship of idols — the last infirmity of mortal man — prevailed everywhere. When He appeared to Moses in the burning bush He set forth in unmistakable language the truth of who He is: "And Moses said unto God, Behold when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say unto me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you (Ex., 3: 13, 14)." Again, when He broke the silence at Sinai, and for the first time in history spoke to a nation, He prohibited idolatry in detail and in the most solemn and authoritative manner: "Thou shalt have no other gods before me; thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments (Ex., 20: 3-6)." So terrible is this sin in the sight of God that the first law was enforced by awful penalties: "If thy brother,

the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is in thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; thou shalt not consent unto him, nor hearken unto him: neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him; but thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people, and thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage, and all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you (Deut., 13:6-11)." Isaiah presents this bold contrast of idols and God, of idolatry and the true worship: "To whom then will ye liken God? or what likeness will ye compare unto him? the workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains; he that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved; have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? it is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: * * * to whom then will ye liken me, or shall I be equal? saith the Holy One; lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth (Isa., 40: 18-26)." Notwithstanding God's revelation of Himself and His law, the nations fell — even Israel fell — into idolatry,

and their ideas of God became degraded — brought down to the lowest level. David describes the idols of the heathen and the dire result: "They that make them are like unto them;" think of the degradation of idols and idolatry: "Wherefore should the heathen say, Where is now their God? but our God is in the heavens: he hath done whatsoever he hath pleased; their idols are silver and gold, the work of men's hands; they have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not: noses have they, but they smell not: they have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat; they that make them are like unto them; so is every one that trusteth in them (Ps., 115: 2-8)." Paul on Mars Hill in a most tactful way laid the charge of idol worship at the feet of the ancient Athenians: "That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring; forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device; and the times of this ignorance God winked at, but now commandeth all men everywhere to repent (Acts, 17: 27-30)." Again he refers to it in a manner that forces the conclusion that idolatry and Christianity are utterly and forever incompatible: "Wherefore, my dearly beloved, flee from idolatry (I. Cor., 10: 14)." Again: "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people (II. Cor., 6: 16)." Again: "Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led (I. Cor., 12: 2)." Again: "For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God (I. Thess., 1: 9)." Hear John:

"Little children, keep yourselves from idols (I. Jno., 5: 21)." The idolaters are the most degraded of all God's accountable creatures — they do not "know God," they are "without hope and without God in the world." How awful, how pitiable, how helpless!

Idolatry is the product of the lowest and vilest ignorance; and such sins yoked together can only tend to destruction, physical, intellectual, spiritual, and eternal: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God; I will also forget thy children (Hos., 4:6)."

Enlightenment, information, testimony, truth, knowledge — these meet the great need. The prophets rejoiced in anticipation of the day when men shall know God; indeed this was the great blessing of the New Covenant: "But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it on their hearts; and will be their God, and they shall be my people and they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them to the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more (Jer., 31:33, 34)." Hear Isaiah: "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea (Isa., 11:9)." Hear Habbakuk: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea (Hab., 2:14)." The apostles fully and repeatedly endorse this and leave no room for doubt or hesitation that the knowledge of God — facts, commands, promises — is the one needed thing in restoring and maintaining unity between God and men. We may know the only true God and Jesus whom He sent: "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou

hast sent (Jno., 17:3).” We may know that Jesus was in the Father and the Father in Him: “If I do not the works of my Father, believe me not; but if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him (Jno., 10:37, 38).” We may know the things freely given us of God: “Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God (I. Cor., 2:12).” We may know the hope of the calling: “The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints (Eph., 1:18).” We may know Jesus and the power of His resurrection: “That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death (Phil., 3:10).” We may know how to answer every man: “Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man (Col., 4:6).” We may know him that is true: “We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life (I. Jno., 5:20).” We know we have passed unto life: “We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death (I. Jno., 3:14).” We may know we have eternal life: “These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God (I. Jno., 5:13).” We may know Jesus in His pardoning love: “But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy), Arise, take up thy bed, and go into thine house (Matt., 9:6).” Again: “And he trembling and astonished said, Lord, what wilt thou have me to do? and the Lord said unto him, Arise and

go into the city, and it shall be told thee what thou must do (Acts, 9:6)." We know all creation groans under its burden: "For we know that the whole creation groaneth and travaileth in pain together until now (Rom., 8:22)." We know all things work together for good to God's children: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose (Rom., 8:28)." We know that we have all knowledge: "Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth (I. Cor., 8:1)." We know that we are in Him: "But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him (I. Jno., 2:5)." We know we are of the truth: "And hereby we know that we are of the truth, and shall assure our hearts before him (I. Jno., 3:19)." We know He abideth in us: "And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us (I. Jno., 3:24)." We know that He dwelleth in us: "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit (I. Jno., 4:13)." We know He hears us: "And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him (I. Jno., 5:15)." We know that God's children can keep themselves from sin: "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not (I. Jno., 5:18)." We know we are of God and that the world is lost: "We know that we are of God, and the whole world lieth in wickedness (I. Jno., 5:19)." We know that we know him: "And hereby we do know that we know him, if we keep his commandments (I. Jno., 2:3)." We know that at death we shall pass on to a more permanent dwelling place: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens (II. Cor., 5:1)."

We are enriched in utterance and knowledge: "That in everything ye are enriched by him, in all utterance, and in all knowledge (I. Cor., 1:5)." We are filled with the knowledge of His will: "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding (Col., 1:9)." We grow in knowledge: "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ (II., Pet., 3:18)." Grace and peace are multiplied to us through knowledge: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord (II. Pet., 1:2)." We receive all things — I emphasize, all things — that pertain to life and godliness through knowledge: "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue (II. Pet., 1:3)."

No theory of the Holy Spirit's work in conviction and conversion that eliminates the revelation of God through Jesus Christ, or the necessity of a knowledge of revealed truth in order to salvation, can be true.

To know God, to know Jesus, to know the Holy Spirit, to know the truth, to know the will of God concerning us, is the sum total of all revelation.

Revelation was and is a profound necessity. Man left alone is an idolator — this is proven by the condition of the nations where the gospel is unknown. Idolatry and lying are inseparable. David's testimony here: "I said in my haste, All men are liars (Ps., 116:11)." The devil is the father of liars and lies: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it (Jno., 8:44)." Men under him changed God's truth to a lie: "Who changed the truth of God into a lie, and worshipped and

served the creature more than the Creator, who is blessed for ever (Rom., 1:25)." Lying is in no way related to the truth: "I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth (I. Jno., 2:21)." Again: "Speaking lies in hypocrisy; having their conscience seared with a hot iron (I. Tim., 4:2)." Only a truth — the truth — can counteract a lie; hence the fundamental truth enunciated by Jesus to His disciples: "And ye shall know the truth, and the truth shall make you free (Jno., 8:32)." God's truth revealed shines out against the world's lies; for our God is the true God. Hear Moses: "He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he (Deut., 32:4)." Hear Jeremiah: "But the Lord is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation (Jer., 10:10)." Hear Paul: "Let God be true, but every man a liar (Rom., 3:4)." Jesus, who came out from God, declared Him to be true: "Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not (Jno., 7:28)." God is true, Jesus is true, the Holy Spirit is true, the gospel is true, the record is true: "Demetrius hath good report of all men, and of the truth itself: yea, and we also bear record; and ye know that our record is true (III. Jno., 12)." God's truth endures: "For the Lord is good; his mercy is everlasting; and his truth endureth to all generations (Ps., 100:5)." Grace and truth — fully revealed truth — came by Jesus Christ: "For the law was given by Moses, but grace and truth came by Jesus Christ (Jno., 1:17)." The Holy Spirit is the Spirit of truth: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come (Jno., 16:13)." We are sanctified by this truth: "Sanctify them through thy truth: thy word is truth (Jno., 17:17)." The

Spirit and truth work together in our sanctification: "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth (II., Thess., 2: 13)." God's indignation and wrath shall be upon those who fail to obey the truth: "But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath (Rom., 2: 8)." We are taught the truth as it is in Jesus: "If so be that ye have heard him, and have been taught by him, as the truth is in Jesus (Eph., 4: 21)." We are to be saved by the love of the truth: "They received not the love of the truth, that they might be saved (II. Thess., 2: 10)." Disbelief of the truth is damnation: "That they all might be damned who believed not the truth, but had pleasure in unrighteousness (II. Thess., 2: 12)." God desires all men to come to the knowledge of the truth: "For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth (I. Tim., 2: 3, 4)." The Church is the pillar and ground of the truth: "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth (I. Tim., 3: 15)." We are to speak the truth in love: "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ (Eph., 4: 15)." We are warned by the example of Jannes and Jambres not to resist the truth: "Ever learning, and never able to come to the knowledge of the truth; now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith (II. Tim., 3: 7, 8)." Men purify their souls in obeying the truth: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently (I. Pet., 1: 22)." The truth may be known: "I have not written unto you because ye

know not the truth, but because ye know it, and that no lie is of the truth (I. Jno., 2:21)." The Spirit is witness to the truth: "This is he that come by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth (I. Jno., 5:6)."

The issue plainly stated is that Jesus is the Truth Personified: "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me (Jno., 14:6)."

He was revealed to men; His truth, word, gospel, is the instrument of God for the enlightenment of men.

No theory of the Holy Spirit's work in the enlightenment of the world that eliminates the truth of God personified in Jesus Christ and made known and recorded by His authority, can be true.

Divine revelation strikes at the root of sin. It proceeds upon the hypothesis that if men knew God they would take pleasure in His service. Men may sin ignorantly; hear Paul: "And I thank Jesus our Lord who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecuter, and injurious; but I obtained mercy, because I did it ignorantly in unbelief (I. Tim., 1:12, 13)." Men may sin through great temptation: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man; but every man is tempted, when he is drawn away of his own lust, and enticed; then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death (Jas., 1:13-15)." Hear Jesus: "Watch and pray that ye enter not into temptation (Matt., 26:41)." Hear James again: "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him (Jas., 1:12)." Men may sin wilfully: "For if we sin wilfully after that we receive the knowledge of the truth, there remaineth no more sacrifice for sin (Heb., 10:26)."

Freedom from sin comes from knowing truth in the abstract; David says of Jehovah that: "He keepeth truth forever (Ps., 146:6)." Freedom from sin comes from knowing the truth Personified; hear Jesus concerning Himself: "I am * * * the truth (Jno., 14:6)." Freedom from sin comes from knowing the truth — there is no freedom in ignorance — experimentally; hear Jesus the Anointed: "My doctrine is not mine, but his that sent me; if any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself (Jno., 7:16, 17)." Again, hear Paul: "And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us (Rom., 5:3-5)." Jesus said to the Jews who believed on Him and the truth is applicable to all the nations of the earth: "Ye shall know the truth, and the truth shall make you free (Jno., 8:31, 32)." Conversion is simply the deliverance of the soul from the enthrallment of sin — no soul has ever in history been converted without the introduction of truth into the conscience, the heart, the mind, the life, and that truth has been, and is, introduced into men in harmony with the laws that govern us. Miraculous power, supernatural power, is back of it, but the introduction of the truth, while its results are often extraordinary, is brought about in harmony with natural laws. God is in this great scheme of enlightenment; Jesus is in it; the Holy Spirit is in it; the apostles are in it, and all the children of God are in it — it is theirs to pass the word along: "And let him that heareth say Come (Rev., 22:17)." The Divine Mind revealed in Jesus, in the Holy Spirit; the word of truth — the human mind, life, destiny!

No theory of the work of the Holy Spirit that eliminates from conviction and conversion — enlightenment — the bringing of the Divine Mind in contact with the human mind, can be true.

Conversion of this kind is deep, radical and all-embracing. It involves the mind — thought: "Bringing into captivity every thought to the obedience of Christ (II. Cor., 10:5)." It involves the heart (mind), affection; hear Moses to Israel: "The Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul (Deut., 13:3)." Hear Jesus quoting Moses: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind (Matt., 22:37)." Again, He speaks: "If ye love me, keep my commandments (Jno., 14:15)." It involves the conscience — the Judge — of man's strange existence: "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned (I. Tim., 1:5)." It involves the state or condition: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new (II. Cor., 5:17)." It involves the whole life: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service; and be not conformed to this world, but be ye transformed, by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God (Rom., 12:1, 2)." It involves the aspirations: "If ye then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God; set your affections on things above, not on things on the earth; for ye are dead, and your life is hid with Christ in God (Col., 3:1-3)." It involves the destiny: "For bodily exercise profiteth little, but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come (I. Tim., 4:8)."

Such a revolution in a human being — such a transition, such a translation, such a transformation, such an expansion — can only be brought about by a miracle, by the putting forth of the Divine energy in an unusual manner; but that has been done already. It was done when God spoke to

Abraham, Isaac, and Jacob: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ (Gal., 3: 16)." It was done when God spoke to and through Moses: "And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the Lord (Ex., 19: 9)." It was done when God spoke to the prophets: "Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days (Acts, 3: 24)." It was done when God spoke through His Son Jesus Christ: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high (Heb., 1: 1-3)." It was done when God spoke through the apostles: "And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance (Acts, 2: 4)."

It required a miracle — a continuous miracle from Eden to the death of the last apostle — to make the message, but it requires no miracle to preach it now, or to believe and obey it.

This revolution of character has been required in all dispensations; the things to be done have changed gradually from the beginning to the day of Pentecost, when the full gospel was proclaimed, but the general idea of turning to God in mind and life has been required in all dispensations. Hear David: "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee (Ps., 22: 27)." It was predicted of John that he should turn many: "And

many of the children of Israel shall he turn to the Lord their God; and he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord (Luke, 1:16, 17)." Hear Peter: "But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled; repent ye therefore, and be converted, that your sins may be blotted out, when the time of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the time of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began (Acts, 3:18-21)."

In order to do this mighty work the Holy Spirit uses the seed of the kingdom, already ripe, in the written records and waiting to be sown!

CHAPTER XI.

The Holy Spirit and the Pre-eminence of Jesus.

Paul in his epistle to the Colossians sets Jesus on high as the head of the body which is the church; as the beginning; as the first born from the dead — yea, pre-eminent in all things: "And he is the head of the body, the church: who is the beginning, the first born from the dead; that in all things he might have the pre-eminence (Col., 1:18)." Jesus the Word — the Word was pre-eminent in creation; Moses testifies: "In the beginning God created the heaven and the earth; and the earth was without form, and void; and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters; and God said, Let there be light: and there was light (Gen., 1:1-3)." Paul endorses Moses: "Who is the image of the invisible God, the first born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist (Col., 1:15-17)." Jesus the anointed — to be — was pre-eminent in Providence: "And did all drink the same spiritual drink, for they drank of that spiritual Rock that followed them: and that Rock was Christ (I. Cor., 10:4)." Jesus the word is pre-eminent in prophecy. Hear Peter: "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come upon you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow (I. Pet., 1:10, 11)." Again:

“And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus; worship God: for the testimony of Jesus is the spirit of prophecy (Rev., 19: 10).” Jesus the word is pre-eminent in the types and shadows of the law. Hear Paul: “Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ (Col., 2: 16, 17).” Again: “For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer; for if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount (Heb., 8: 3-5).” Again: “For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect (Heb., 10: 1).” Jesus is pre-eminent in the Divine government; the government rests on His shoulder: “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace; of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this (Isa., 9: 6, 7).” He upholds all things by the word of His power: “God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being

the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high (Heb., 1: 1-3)." Jesus, Christ, Savior, Redeemer, Prophet, Mediator, High Priest, Intercessor, Advocate, Propitiation, King, is pre-eminent in redemption. His own testimony: "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many (Matt., 20: 28)." Paul testifies: "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord (I. Cor., 1: 30, 31)." Again: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins (Col., 1: 13, 14)." He was fore-ordained from eternity; Peter is witness: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God (I. Pet., 1: 18-21)." John is witness: "And all that dwell upon the earth shall worship him (the beast) whose names are not written in the book of life of the Lamb slain from the foundation of the world (Rev., 13: 8)."

The Holy Spirit came into the world to reveal to and through the apostles the true character of Jesus, and His coming was subject to the prayer of Jesus; hear Him: "If ye love me, keep my commandments; and I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither

knoweth him: but ye know him; for he dwelleth in you, and shall be in you; I will not leave you comfortless: I will come to you; yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also; at that day ye shall know that I am in my Father, and ye in me, and I in you (Jno., 14: 15-20)." Peter endorses this: "This Jesus hath God raised up, whereof we all are witnesses; therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear (Acts, 2: 32, 33)."

No theory of the work of the Holy Spirit that fails to make Jesus the Son of God pre-eminent in the dispensation of Grace — that does not make Him supreme as Law-giver, Prophet, Priest, and King — can be true.

The title of Jesus to pre-eminence is not peculiar to this world or derived from this world. His title is ancient; it lies hidden in the glory of uncounted and countless years. He was in the beginning and no one can tell when the beginning was. John refers to it: "In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God; all things were made by him; and without him was not anything made that was made; in him was life; and the life was the light of men, and the light shineth in darkness; and the darkness comprehended it not (Jno., 1: 1-5)." Again: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ (I. Jno., 1: 1-3)." His goings forth were from of old, from everlasting: "But thou, Bethlehem Ephratah, though thou be little among the thousands

of Judah, yet out of thee shall he come forth unto me that is to be ruler of Israel; whose goings forth have been from of old, from everlasting (Mic., 5:2)." John the Baptist declares that he came from the bosom of the Father: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him (Jno., 1:18)." He had, according to His own testimony, glory with the Father before the world was: "I and my Father are one (Jno., 10:30)." Again: "Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father (Jno., 14:9)?" Again: "I have glorified thee on earth: I have finished the work which thou gavest me to do; and now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was (Jno., 17:4, 5)." Again: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world (Jno., 17:24)." Again: "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God (Phil., 2:5, 6)." He is the same unchangeably: "Jesus Christ the same yesterday, and to-day, and for ever (Heb., 13:8)."

A trinity of glories — sublime, unfathomable, and immeasurable: God's eternal purpose was and is in Him; hear Paul: "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him (Eph., 1:10)." Again: "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord (Eph., 3:10, 11)." Through Him God is revealed — declared — to men: "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because

thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father: for so it seemeth good in thy sight; all things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him (Matt., 11: 25-27).” Again: “And the word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth (Jno., 1: 14).” Again: “And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory (I. Tim., 3: 16).” He only hath immortality in light unapproachable: “That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting (I. Tim., 6: 14-16).” Again: “Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel (II. Tim., 1: 8-10).”

He is the superlative, unapproached, and unapproachable. God, His God, our God, endorsed Him repeatedly: “Yet have I set my King upon my holy hill of Zion; I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee (Ps., 2: 6, 7).” Again, at His baptism: “And Jesus, when he was baptized,

went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven saying, This is my beloved Son, in whom I am well pleased (Matt., 3: 16, 17)." Again, at His transfiguration: "While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him (Matt., 17: 5)." Again, in the presence of His enemies: "Now is my soul troubled; and what shall I say? Father, save me this hour: but for this cause came I unto this hour; Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again; the people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him; Jesus answered and said, This voice came not because of me, but for your sakes (Jno., 12: 27-30)." Again, at His resurrection: "And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead (Rom., 1: 4)." Again, at His installation as priest over the house of God: "The Lord swore and will not repent, Thou art a priest for ever after the order of Melchisedec (Heb., 7: 21)." Again: "For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore (Heb., 7: 28)."

His character and attributes are superlative. It matters not from what point of vision we contemplate Him or how often or how long we linger — from the manger to the crown — He is ever interesting, ever new, ever excellent beyond language or beyond thought. He is the Son of God: "Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God (Matt., 14: 33)." Again: "Nathaniel answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel (Jno., 1: 49)." He is God's only begotten Son: "In this was manifested the love of God toward us, because that God

sent his only begotten Son into the world, that we might live through him (I. Jno., 4:9)." He and His Father are one: "I and my Father are one (Jno., 10:30)." Again: "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are (Jno., 17:11)." He is the equal of God: "Let this mind be in you; which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God (Phil., 2:5,6)." He is the essence, the personification, of wisdom and prudence: "Wherein he hath abounded toward us in all wisdom and prudence (Eph., 1:8)." In Him abides all the fulness of both human and Divine excellencies: "For it pleased the Father that in him should all fulness dwell (Col., 1:19)." By Him all things are maintained: "And he is before all things, and by him all things consist (Col., 1:17)." In Him dwelt and dwells all the glories and beauties of the Godhead bodily: "For in him dwelleth all the fulness of the Godhead bodily (Col., 2:9)." We are complete in Him: "And ye are complete in him, which is the head of all principality and power (Col., 2:10)." He is the door to salvation, to hope, to life eternal: "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture (Jno., 10:9)." Again, Paul: "For through him we both have access by one Spirit unto the Father (Eph., 2:18)." Again: "In whom we have boldness and access with confidence by the faith of him (Eph., 3:12)." He is the wisdom and power of God: "For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God (I. Cor., 1:22-24)." He is the truth Personified — all truth past and present converges in and radiates from Him: "I am * * * the truth (Jno., 14:6)." He is wisdom, sanctification, and redemption: "But of him are ye in Christ

Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption (I. Cor., 1:30).” He is in us the hope of glory, present and eternal: “To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory (Col., 1:27).” He is our refuge: “For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory (Col., 3:3,4).” He is all and in all: “Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all (Col., 3:11).” He is the Author and Finisher of the Christian faith and of the Christian’s faith: “Looking unto Jesus the author and finisher of our faith (Heb., 12:2).” His name is above every name: “There is none other name under heaven given among men, whereby we must be saved (Acts, 4:12).” Again: “But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross; wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Phil., 2:7-11).” He sits upon the throne of God and fills all things above, around, below: “Cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in

Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all (Eph., 1: 16-23).” He sits at His Father’s right hand in supreme control of earth and heaven; ruling all created intelligences to their good in harmony with their natures: “And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth (Matt., 28: 18).” Hear Paul: “Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power, for he must reign, till he hath put all enemies under his feet; the last enemy that shall be destroyed is death; for he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him; and when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all (I. Cor., 15: 24-28).” Again: “Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God (Eph., 3: 8-10).” He is — who else could be? — the — our! — resurrection and our life: “Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die (Jno., 11: 25, 26).”

Jesus is the many-sided and ever-glorious. This is ex-

hibited in His divinity — He is the Son of God: “And Simon Peter answered and said, Thou art the Christ, the Son of the living God; and Jesus answered and said unto him, Blessed art thou Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven (Matt., 16: 16, 17).” This is exhibited in His peerless doctrine: “Now about the midst of the feast Jesus went up into the temple, and taught; and the Jews marvelled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said, My doctrine is not mine, but his that sent me; if any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself; he that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him (Jno., 7: 14-18).” This is exhibited in His original manner of presenting the truth: “Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not; but I know him: for I am from him, and he hath sent me (Jno., 7: 28, 29).” Again, the tribute of His enemies: “Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man (Jno., 7: 45, 46).” This is exhibited in His peerless life; He boldly challenged His enemies to convict Him of wrong-doing: “And because I tell you the truth, ye believe me not; which of you convinceth me of sin? and if I say the truth, why do ye not believe me? he that is of God heareth God’s words: ye therefore hear them not, because ye are not of God (Jno., 8: 45-47).” This is exhibited in His stupendous miracles: “Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk,

the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them, and blessed is he, whosoever shall not be offended in me (Matt., 11:2-6)." This is exhibited in His world-embracing and age-lasting philanthropy: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life; for God sent not his Son into the world to condemn the world; but that the world through him might be saved (Jno., 3:14-17)." Again: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd (Jno., 10:16)."

Jesus was God manifested, revealed, in actual flesh, tangible, visible to the eye and to the understanding: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage; for verily he took not on him the nature of angels; but he took on him the seed of Abraham; wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people; for in that he himself hath suffered being tempted, he is able to succor them that are tempted (Heb., 2:14-18)." He came to make known to the human understanding the secrets of the heavenly counsel. He who fought with the Sadducees and Pharisees in Jerusalem; He who sat hungry and thirsty at Jacob's well in Samaria; He who calmed the storm on Galilee, had glory with His Father countless ages before the world was: "I have glorified thee on the earth: I have finished the work which thou gavest me to do; and

now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was (Jno., 17:4, 5)." He was a competent witness of the workings of the Divine Mind; and of the purposes of God concerning us: "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life; the Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true; Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go (Jno., 8:12-14)." Again: "I am one that bear witness of myself, and the Father that sent me beareth witness of me; then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also (Jno., 8:18, 19)." Jesus is the abiding guest of those who open their hearts unto Him: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you; herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples (Jno., 15:7, 8)." Again: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me (Rev., 3:20)." He voluntarily made Himself the burden-bearer of His disciples, in things temporal, in things spiritual, in things eternal; hear His great invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls; for my yoke is easy, and my burden is light (Matt., 11:28-30)." Peter speaks in the same strain: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps, * * * who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were

healed; for ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls (I. Pet., 2: 21-25)." His birth was glorious, the angels sang the lullaby over the manger at Bethlehem; His life was glorious for His whole biography is summed up in—"Who went about doing good (Acts, 10: 38);" His doctrine was glory, for He made known the mind of God concerning men; but his death was infinitely glorious in that it met the Divine justice giving Himself for the sins of men that they who had forfeited all right to live at all might live forever, and in setting an example that stands unparalleled in history that self is only served, can only be served, in the highest and noblest sense, when it serves others. Hear His own testimony: "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many (Matt., 20: 26-28)." Again: "But he that is greatest among you shall be your servant (Matt., 23: 11)." Again, this challenge to contemporary doubters and to all doubters: "Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up; then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? but he spake of the temple of his body (Jno., 2: 18-21)." Again, with what touching, what melting, what infinite pathos, He predicts the giving of the shepherd for the sheep: "Therefore doth my Father love me, because I lay down my life, that I might take it again; no man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This command have I received of my Father (Jno., 10: 17, 18)." Peter testifies: "But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are wit-

nesses, * * * but those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled (Acts, 3: 14-18)." Paul speaks pointedly, clearly, voluminously: "For when we were yet without strength, in due time Christ died for the ungodly; for scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die; but God commendeth his love toward us, in that, while we were yet sinners, Christ died for us; much more then, being now justified by his blood, we shall be saved from wrath through him; for if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life; and not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement (Rom., 5: 6-11)." Again: "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness (Rom., 8: 10)." Again: "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again; wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more (II. Cor., 5: 14-16)." Again: "And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus; this is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief (I. Tim., 1: 14, 15)." Again: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works (Titus, 2: 11-14)." Again:

“Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high (Heb., 1:3).” Again: “Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him (Heb., 5:7-9).” Again: “Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, then for the people’s: for this he did once, when he offered up himself (Heb., 7:27).” Again: “For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offereth himself without spot to God, purge your conscience from dead works to serve the living God (Heb., 9:13, 14)?” Again: “But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God (Heb., 10:12).” Again: “And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel (Heb., 12:24).” Let Peter speak: “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you (I. Pet., 1:18-20).” Again: “For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously

(I. Pet., 2: 21-23).” Again: “Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin (I. Pet., 4: 1).” Let John testify: “Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren (I. Jno., 3: 16).” Again: “And we have seen and do testify that the Father sent the Son to be the Saviour of the world (I. Jno., 4: 14).”

As a teacher sent from God Jesus was different from all other teachers: His information came, pure and clear, from the One great Original Source: “If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son; he that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son (I. Jno., 5: 9, 10).” As the Messenger from the Divine Mind, He taught what He knew, not what He learned: “And when the Sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? and they were offended at him (Mark, 6: 2, 3).” Again: “Now about the midst of the feast Jesus went up into the temple, and taught; and the Jews marvelled, saying, How knoweth this man letters, having never learned (Jno., 7: 14, 15)?” He presented His message with the seal of authority upon it: “And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes (Matt., 7: 28, 29),” and drew from His contemporaries, His enemies: “The officers answered, Never spake man like this man (Jno., 7: 46).” He calmly spoke

of Himself in the present tense, making Himself contemporary with all the cycles of eternity and with all the ages of the world: "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am (Jno., 8:58);" and He as calmly, as deliberately, attributed His doctrine to God: "My doctrine is not mine, but his that sent me (Jno., 7:16)." He taught a great morality: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets (Matt., 7:12)," but a greater salvation: "For the Son of man is come to save that which was lost; how think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? and if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray (Matt., 18:11-13)." His manner as well as His teaching was original and inimitable: His enemies did not dare lay their hands on Him before the time came: "And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong; but he passing through the midst of them went his way (Luke, 4:16-30)." He taught voluminously: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written (Jno., 21:25)." His teachings are final: "He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all; and what he hath seen and heard, that he testifieth; and no man receiveth his testimony; he that hath received his testimony hath set to his seal that God is true; for he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him (Jno., 3:31-34)," when interpreted by the Holy Spirit in

the apostles: "But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you (Jno., 14:26)." Again, in closing the Great Commission, He said to the apostles: "Lo, I am with you alway, even unto the end of the world (Matt., 28:20)." Again: "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to-wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation; now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God (II. Cor., 5:18-20)." No contingency can arise in history where His life as He lived it, His doctrine as He promulgated it, will not fit: "For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come (I. Tim., 4:8)." Again: "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee nor forsake thee; so then we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me (Heb., 13:5, 6)."

The secret of His success was two-fold: He knew the mind of God and how to reveal it, open it to the human mind: "And he that searcheth the heart knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God (Rom., 8:27)." He knew the human mind, heart, soul, or understanding—"All things were made by him (Jno., 1:3)"—and no one ever knew so well, knows so well, or ever can know so well, how to make the creature think the thoughts of the Creator: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts (Isa., 55:8, 9)." Again:

"But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man: for he knew what was in man (Jno., 2:24, 25)."

The present standing of Jesus in the Divine government is one of infinite glory: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was (Jno., 17:5)," and supreme power. Isaiah predicted that the government should be upon His shoulder, and it is: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace; of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this (Isa., 9:6, 7)." Paul declares that He upholds all things by the word of His power: "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high (Heb., 1:3)." In a mountain in Galilee he announced the assumption of all power — authority in heaven and in earth: "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them; and when they saw him, they worshipped him: but some doubted (Matt., 28:16, 17)." To John on the Isle of Patmos He announced that He had the keys of death and hell: "And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death (Rev., 1:17, 18)." All judgment is committed to Him: "For the Father judgeth no man, but hath committed all judgment unto his Son * * * for as the Father hath life in himself; so hath he given to the Son to

have life in himself; and hath given him authority to execute judgment also, because he is the Son of man (Jno., 5: 22-27)." He is the Head of the church: "And he is the head of the body, the church: who is the beginning, the first born from the dead; that in all things he might have the pre-eminence (Col., 1: 18)." He is the Savior of the body: "He is the saviour of the body (Eph., 5: 23)." He is our Intercessor: "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us (Rom., 8: 34)." Again: "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them (Heb., 7: 25)." He is our Mediator: "For there is one God, and one mediator between God and men, the man Christ Jesus (I. Tim., 2: 5)." Again: "And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel (Heb., 12: 24)." He is our High Priest: "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people; for in that he himself hath suffered being tempted, he is able to succor them that are tempted (Heb., 2: 17, 18)." Again: "Neither is there any creature that is not manifest in his sight: but all things are naked and open unto the eyes of him with whom we have to do; seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession; for we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin; let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need (Heb., 4: 13-16)." Again: "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to

offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself (Heb., 7: 26, 27)." Again: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water (Heb., 10: 19-22)." He is our Advocate and Propitiation: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world (I. Jno., 2: 1, 2)." He is the Beginning and End of all things: "I am Alpha and Omega, the beginning and the end, the first and the last (Rev., 22: 13)." He is the heir presumptive, apparent, and absolute to all things: "Yet have I set my king upon my holy hill of Zion; I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee; ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possessions (Ps., 2: 6-8)." Again: "For he must reign, till he hath put all enemies under his feet (I. Cor., 15: 25)." Again: "And from Jesus Christ, who is a faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood (Rev., 1: 5)."

He is now and evermore shall be, Emmanuel — God in us, with us, for us: "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins; now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us (Matt., 1: 21-23)."

The relation of Jesus the Pre-eminent One, the Supreme One, the All-glorious One, in the dispensation of grace to the Holy Spirit, can only be safely explained in inspired language.

Jesus is the word — the Word — and He was present at creation when the Holy Spirit brooded over primeval waters and garnished the heavens: "In the beginning God created the heaven and the earth; and the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters; and God said, Let there be light: and there was light (Gen., 1: 1-3)." Again: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist (Col., 1: 16, 17)."

When the Holy Spirit unfolded the will of God through the prophetic ages, He — the word — was also there: "Knowing this first, that no prophecy of the Scripture is of any private interpretation; for the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit (II. Pet., 1: 20, 21)." Again: "The testimony of Jesus is the Spirit of prophecy (Rev., 19: 10)."

The Holy Spirit came to Him — upon Him — in visible bodily form: "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased (Matt., 3: 16, 17)."

The Holy Spirit came on Him without measure: "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him (Jno., 3: 34)."

The Holy Spirit was, and is, the instrument of Jesus

in teaching the apostles "all things" and in refreshing their memories as to what He had previously taught them: "But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you (Jno., 14:26)."

The Holy Spirit took the things of Jesus and showed them to the apostles: "If ye love me, keep my commandments; and I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you; I will not leave you comfortless: I will come to you; yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also; at that day ye shall know that I am in my Father, and ye in me, and I in you (Jno., 14:15-20)."

The coming of the Holy Spirit into the world to convict it of sin was subject to the departure of Jesus: "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you; and when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of the world is judged (Jno., 16:7-11)."

The coming of the Holy Spirit into the world was subject to the glorification of Jesus: "In the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink; he that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water; (but this spake he of the Spirit, which they that believe on him should receive: for the Holy Spirit was not yet given; because that Jesus was not yet glorified) (Jno., 7:37-39)."

The coming of the Holy Spirit into the world was subject to the prayer of Jesus: "If ye love me, keep my commandments; and I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever (Jno., 14: 15, 16);" and the power of Jesus: "This Jesus hath God raised up, whereof we all are witnesses; therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear (Acts, 2: 32, 33)."

Jesus gave His apostles His — their! — world-wide Commission through the Holy Spirit: "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Spirit had given commandments unto the apostles whom he had chosen (Acts, 1: 1, 2)."

By the Holy Spirit in the truth, and by the truth, He makes known the deep things of the Almighty to men: "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God (I. Cor., 2: 10)."

Through the Holy Spirit's presence and power He keeps His words — the apostles' words — alive, and will so keep them to the end: "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life (Jno., 6: 63)."

CHAPTER XII.

The Holy Spirit and the Great Commission.

Beginning with the introduction of Jesus the Christ to the world, to Israel particularly, and extending through His entire ministry, even the superficial student must see that both His life and teaching were gradually and certainly ascending to a glorious climax. Much of His teaching was prophetic. Take two of the most important examples: First, the establishment of His church; in acknowledgement of Peter's Good Confession He said: "Thou art Peter, and upon this rock I will build my Church;"—this was certainly in the future—"and the gates of hell shall not prevail against it (Matt., 16: 13-19)." Second, the introduction of the gospel to and the bringing in of the Gentiles: "And other sheep have I which are not of this fold; them also I must bring,"—future work—"and they shall hear my voice; and there shall be one fold,"—still future—"and one shepherd (Jno., 10: 16)."

Why it was so we can not fully comprehend, but it is a fact that God had so fixed it that the gospel could not be world-wide in its application and all-embracing as to the human family until the Law of Moses, the middle wall of separation set up by the Almighty Himself, should be removed, and according to God's eternal purpose it could only be done by the death of His Son on the Cross. As fully proving this I introduce the testimony of Paul: "Know ye not, brethren, (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth? for the woman which hath an husband is bound by law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband; so then

if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man; wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God (Rom., 7: 1-4)." Again: "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ, for he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby (Eph., 2: 11-16)." Again: "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross (Col., 2: 13, 14)."

The resurrection of Jesus was a profound necessity — both intellectual and spiritual. He claimed to have power to forgive sin (Mark, 2: 1-12)." Nothing short of the resurrection from the dead could establish, and command the faith of men, such a claim as this. If he lived and died and perished He can not forgive sin or in any way influence the mind of God. If he arose He has the power to do all He promised to do.

Life, death, resurrection from the dead; these were the

burdens of the Savior's ministry. But what was beyond the resurrection? He confined His labors to the narrow limit of Israel; said He: "I am not sent but to the lost sheep of the house of Israel (Matt., 15:24)." He sent the twelve out, but confined their labors to the house of Israel and their preaching to a brief announcement of the near approach of the Kingdom, or reign of heaven: "These twelve sent Jesus forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel; and as ye go, preach, saying, The kingdom of heaven is at hand (Matt., 10:5-7)."

But what was there beyond His resurrection? Certainly nothing was sure, established, absolute, before that event. Humanly speaking, the claims of Jesus were extravagant and fanatical, but God approved Him among the people: "By miracles and wonders and signs (Acts, 2:22)," but the crowning miracle, the crowning and overwhelming Divine testimony to His truth and honor was His resurrection from the dead: "And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead (Rom., 1:4)."

On the night of the last supper, Jesus made an appointment with the apostles to meet them in Galilee after His resurrection: "And when they had sung an hymn, they went out into the mount of Olives; then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad; but after I am risen again, I will go before you into Galilee (Matt., 26:30-32)." The angel of the resurrection recognized this appointment: "And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified; he is not here; for he is risen, as he said. Come, see the place where the Lord lay; and go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have

told you (Matt., 28: 5-7)." After the resurrection Jesus met them in fulfillment of this appointment; but I will let Matthew tell what occurred: "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them; and when they saw him, they worshipped him: but some doubted; and Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen (Matt., 28: 16-20)."

Standing with Jesus and the twelve on the mountain in Galilee, look back: At the gate of Eden Jehovah declared that it was His purpose to bruise the serpent's head, using the seed of the woman as an instrument (Gen., 3: 14, 15); follow this thought, this thread of blood, through all the ages, and the conclusion is absolutely irresistible that God's eternal purpose revealed in the Person, the Doctrine and in the Will of His Anointed, found its fruition, its fulfillment, its culmination, in this His great world-embracing Commission to His Apostles.

Standing with Jesus and the twelve on the mountain in Galilee, look forward: Let Peter testify and his testimony is in full recognition and in full harmony with the Commission: "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him; the word which God sent unto the children of Israel, preaching peace by Jesus Christ; (he is Lord of all): that word, I say, ye know, which was published throughout Judea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good, and healing all that were oppressed of the devil; for God was with him; and we are witnesses of all things which he did both in the land of the Jews,

and in Jerusalem; whom they slew and hanged on a tree: him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead; and he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead; to him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins (Acts, 10: 34-43)."

Let Paul testify, and his testimony harmonizes with Peter's and evinces the fact beyond doubt that he recognized all given in the Commission to the twelve: "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to-wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation; now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God (II. Cor., 5: 18-20)." Jude settles the matter beyond all dispute, once and forever: "Ye should earnestly contend for the faith which was once"—once for all, on the mountain in Galilee—"for all"—all men and all times—"delivered unto the saints (Jude, 1: 3)."

The interview on the mountain in Galilee was not the only one given by Jesus to the apostles after His resurrection. Hear Luke, the beloved physician: "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Spirit had given commandments unto the apostles whom he had chosen: to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God (Acts, 1: 1-3)."

The Commission as recorded by Matthew is supplemented by others; there is perfect harmony and they are

all agreed that what was committed to them from the mountain in Galilee to the last interview on Mount Olives, was intended for all nations and all ages of the world. Here is Mark's testimony: "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen; and he said unto them, Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved; but he that believeth not shall be damned (Mark, 16: 14-16)." Here is Luke's testimony: "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me; then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem; and ye are witnesses of these things; and, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high; and he led them out as far as to Bethany, and he lifted up his hands, and blessed them; and it came to pass, while he blessed them, he was parted from them, and carried up into heaven (Luke, 24: 44-51)." Here is his supplementary testimony: "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me; for John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence; when they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? and he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power; but ye shall receive power, after that

the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth; and when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight (Acts, 1:4-9)." Here is John's testimony: "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you; and when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained (Jno., 20:21-23)."

This commission, appropriately called the Great Commission, is worthy of our profoundest and sincerest consideration. I emphasize again that it was given after Jesus rose from the dead and thus proved that He is the Son of God and has authority to speak the word of God. When He came to earth he laid aside his glory — all power, all knowledge, all prestige — and for our sakes took on the limitations of human flesh. He demonstrated to friend and foe his inalienable right to enter upon His glory again. He first of all announced that He — Son of God, our brother — had been invested with universal authority — authority over angels, and authority over men. He thus became the absolute Dictator of heaven and earth. He alone had the authority to promulgate conditions or promises of salvation, and he chose to put the whole matter distinctly, fully, absolutely, into the hands of the twelve men whom He had previously trained for this very work. The chief command to them was to Go! — they had something to take with them that the world needed; mark you, they were to carry this message to the world.

Jesus dictated the method of propagation in His Kingdom — teaching, instruction: "Go ye therefore, and teach" — make disciples, learners, or Christians — "all nations." Philosophers are made by being taught philosophy. Scientists are made by being taught science. Historians are made by being taught history. Farmers are made by being taught

farming. Warriors are made by being taught how to fight. Logicians are made by being taught logic. Rhetoricians are made by being taught rhetoric. Orators are made by being taught oratory.

Christians are made — I emphasize *made!* — by being taught Christianity, and Christianity centers in the person of Christ, God's Anointed, and in its essence consists of who He is, what He is, what He requires of us, as taught and recorded by His apostles. There may be mysteries still hanging about the Cross, but the story of the life and doctrine of Jesus addressed to the minds of men is simple, brief, and adapted to man's needs as it finds him and he can understand it, believe it, and obey it.

The apostles were commanded to baptize those who had been previously instructed in the doctrine of Jesus — Lawgiver, Priest, King, Supreme Dictator of heaven and earth — “into the name of the Father, and of the Son, and of the Holy Spirit.” Luke includes in the teaching “repentance and remission of sins,” preached in His name, and Mark adds to the proclamation: “He that believeth and is baptized shall be saved; but he that believeth not shall be damned (Mark, 16: 14-16).”

Jesus commanded the apostles to enjoin on the disciples “all things whatsoever” He had enjoined on them, thus making this world-embracing commission self-perpetuating.

The time of the consummation of this commission was to be “the end of the world.” The church and the world, therefore, are shut in perpetually to this Commission and the interpretation of it as recorded in Acts and the Epistles, for authoritative information on what men must do to be saved.

What of the Holy Spirit and the Great Commission? The Commission stands, and will stand perpetually, but what of the Holy Spirit?

No theory of the work of the Holy Spirit in Revelation, Conviction, Conversion, or in the Christian Life, or in the World's Evangelization, that modifies, supplements, neglects,

misuses or eliminates any part of this Great Commission, any fact inviting faith, any command challenging obedience, or any promise wooing men to a holy life, can be of God.

Every soul, in every age, in order to salvation, must be taught the doctrine of Christ, must believe, must repent, must be baptized — these are included in Jesus' last command, and the Holy Spirit never has and never will in any sense or degree render these obligations nugatory or non-essential.

Take another backward glance: Moses predicted a new teacher who should be heard: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; * * * I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him (Deut., 18: 15, 18)." Peter quotes and applies this prediction in reference to a great teacher, to Jesus, and adds another prophecy which shows clearly that no teacher will ever rise who will supplant or supercede Jesus: "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you; and it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people (Acts, 3: 22, 23)." The prophets predicted the knowledge of God should at last fill the whole earth. Hear Isaiah: "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea (Isa., 11: 9)." Hear Habakkuk: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea (Hab., 2: 14)." Hear Zechariah: "And the Lord shall be king over all the earth; in that day there shall be one Lord, and his name one (Zech., 14: 19)." John the Baptist began the work of preparation; the burden of his proclamation was: "Prepare ye the way of the Lord, make his paths straight (Matt., 3: 3)." Jesus took up the word and work and

pressed on to the climax — the Cross, the Resurrection, the Great Commission; all previous Divine revelation found its culmination and in a great degree its fulfillment, and the purpose of God underlying and overshadowing it all, came fully to light when Jesus sent forth the twelve with terms of mercy and salvation to, and for, all men and ages. A world-wide commission was impossible before, for many reasons: First, the law of Moses was in force up to the Cross: "For Christ is the end of the law for righteousness to everyone that believeth (Rom., 10:4)." Second, there was nothing on which to base such a commission, for it included the conditions of the remission of sins, and the Author of it did not demonstrate His ability to forgive sins until He arose from the dead: "But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain; yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not; for if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins; then they also which are fallen asleep in Christ are perished; if in this life only we have hope in Christ, we are of all men most miserable (I. Cor., 15:13-19)." Third, the time was not ripe — God's time had not yet fully come: "And he said, So is the kingdom of God, and if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how; for the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear (Mark, 4:26-28)."

When was the Great Commission opened up? When did the apostles begin their work? When did the Holy Spirit come? The time was approximately forty-seven days after the resurrection; the place was the city of Jerusalem; the occasion was the feast of harvest, otherwise the day of first fruits, or the day of Pentecost.

The beginning at Jerusalem had been predicted by David: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool; the Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies; thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth; the Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek (Ps., 110: 1-4)." The beginning at Jerusalem was predicted by Isaiah: "The word of Isaiah the son of Amoz saw concerning Judah and Jerusalem; and it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it; and many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem; and he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more (Isa., 2: 1-4)." Again: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth; and the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name; thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hands of thy God (Isa., 62: 1-3)." The beginning at Jerusalem was predicted by Micah: "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it; and many nations shall come, and say; Come, and

let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem; and he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more (Mic., 4: 1-3)." Jesus selected Jerusalem as the beginning place and told the apostles to remain there for the Divine endowment: "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high; and he led them out as far as to Bethany, and he lifted up his hands, and blessed them; and it came to pass, while he blessed them, he was parted from them, and carried up into heaven; and they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God. Amen (Luke, 24: 49-53)." Again: "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me; for John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence; when they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? and he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power; but ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth; and when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight (Acts, 1: 4-9)." The beginning at Jerusalem was recognized by Peter the apostle to the Jews, and by Paul the apostle to the Gentiles. Hear Peter's testimony: "And as I began to speak"—at the

house of Cornelius —“ the Holy Spirit fell on them, as on us at the beginning (Compare Acts 2: 1-4, Acts 11: 15).” Hear Paul’s testimony: “ For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children; but Jerusalem which is above is free, which is the mother of us all (Gal., 4: 25, 26).”

While we tarry at Jerusalem, let us take a backward and then a forward glance. Hear Jeremiah the prophet of God more than six hundred years before the beginning of the gospel: “ Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people and they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more (Jer., 31: 31-34).” Hear Paul the apostle, thirty years after the day of Pentecost: “ But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises; for if that first covenant had been faultless, then should no place have been sought for the second; for finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord; for this is the covenant that I will

make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest; for I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more; in that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away (Heb., 8:6-13)."

A covenant is the coming together of two minds — intelligently, voluntarily, deliberately — and no covenant can exist without conditions or without a consideration. The New Covenant — the covenant of redemption — is the coming together of the Divine Mind and the human mind; the Conditions are laid down in the Great Commission, and the consideration is the remission of sins here and eternal life hereafter. Four thousand years of Divine dealings — history — are crystalized, condensed and summed up in this same commission.

We are coming, slowly but surely, to the Light — the Climax of all the ages; let Paul speak again: "For where a testament" — covenant — "is, there must also of necessity be the death" — brought in the death; the death authoritatively announced — "of the testator; for a testament is of force after men are dead" — so also the testament of Jesus — "otherwise it is of no strength at all while the testator liveth (Heb., 9: 16, 17)."

To sum up: the consideration involved in the New Covenant was and is the remission of sins; Jesus did not fully demonstrate His ability to forgive sins or His authority to dictate the conditions until He arose from the dead; the Commission in which are found the conditions of the covenant was not therefore given until after He arose; and the "bringing in," the authoritative announcement of the conditions of the covenant, was to be made by the apostles in

the city of Jerusalem after the ascension of Jesus and after the descent of the Holy Spirit upon the witnesses of the covenant — they saw Him sign it with His life's blood — the twelve apostles.

Still we "tarry in the city of Jerusalem," and while we wait let this thought, worthy to be written in blood in majestic capitals and sounded to the limits of the world, take hold on your inmost soul:

FOR THE FIRST TIME IN THE HISTORY OF A SINFUL RACE A WORLD-WIDE AND AGE-LASTING COMMISSION IS ABOUT TO BE OPENED; AND THE DIVINE MIND REVEALED AND THE HUMAN MIND ENLIGHTENED ARE FOR THE FIRST TIME TO BE, IN ACCORDANCE WITH GOD'S ETERNAL PURPOSE, FULLY BROUGHT TOGETHER IN THE NEW AND EVERLASTING COVENANT.

Why Jerusalem? It was the greatest city in the world, where the true God was known and worshipped. It was also the scene of the disgrace, the ignominy, the humiliation of Jesus, and it was appropriate that His vindication should begin in the face of His bitterest enemies — those who put Him to death: "The Lord said unto my Lord, Sit thou on my right hand, until I make thine enemies thy footstool; the Lord shall send the rod of thy strength out of Zion;" — Jerusalem! — "rule thou in the midst of thine enemies (Ps., 110: 1, 2)."

I have demonstrated, if anything can be demonstrated to the human mind, that the Divine Mind has been revealed, and that religion is a matter of record, knowledge, enlightenment, information, faith in what God says, obedience to what He commands, and that God operates on our minds and thence on our lives in perfect harmony with our mental constitutions — in perfect harmony with the laws which He made to govern all the actions of the mind, when He made man.

The Holy Spirit and the Great Commission — what re-

mains to be said? Two things are evident; first, the Great Commission was given to men for men — for all men; second, the Holy Spirit as a supernatural Agent was promised to these same men — apostles — in order that they might successfully — with infallible certainty — carry out the instructions of the Crowned and Supreme Dictator of the Christian era, Jesus, the Anointed of God.

It is evident also that from the very beginning of the training of the apostles and down to the day of Jesus' ascension, they in many important particulars misunderstood the nature of His work — His kingdom. This is seen in the fact that, although His death was inevitable and indispensable, they — even Peter, who had been honored with the promise of the keys of the Kingdom (Matt., 16:13-19) — did not comprehend this, and his dullness brought from Jesus a most severe rebuke, as the following witnesses: "From that time forth began Jesus to show unto his disciples, how that he must go into Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day; then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee; but he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savorest not the things that be of God, but those that be of men (Matt., 16:21-23)." Again: "But Peter said unto him, Although all men shall be offended, yet will not I (Mark, 14:29)." True to his nature, not yet redeemed by grace, Peter took a sword and made a show of defense when Jesus was betrayed (Jno., 18:1-11). Again, the word spoken to them had not been so "mixed with faith" as to fortify them against the weaknesses of human flesh. When Jesus was rejected at Samaria, James and John were exceedingly indignant: "They said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of; for the Son of man is not come to destroy men's lives,

but to save them (Luke, 9: 51-56)." Peter was willing to fight, but had not the faith and courage to confess Him when He most needed a friend; his denial of Jesus was one of the most pathetic events in history. An enemy approached and said: "Of a truth this fellow also was with him: for he is a Galilean; and Peter said, Man, I know not what thou sayst; and immediately, while he yet spake, the cock crew (Luke, 22: 59, 60)." Judas sold — draw the mantle over his awful act — for he did not comprehend Him (Luke, 22: 3-6). Again, they totally and without exception misunderstood the nature of His kingdom, and this misapprehension continued with them to the last, of which the proof is abundant: "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven (Matt., 18: 1)?" Again: "And when he came to Capernaum; and being in the house he asked them, What was it ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who should be the greatest (Mark, 9: 33, 34)." Again, the mother of Zebedee's children made this request, showing utter ignorance of His intentions in the world: "Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom (Matt., 20: 20, 21)." See the carnality of the ten: "And when the ten heard it," — the Lord's non-committal reply — "they were moved with indignation against the two brethren (Matt., 20: 22-24)." Again, the strife continued: "And there was also a strife among them, which of them should be the greatest (Luke, 22: 24)." Again, at the last interview before He ascended they made a request that showed that they were bigoted, narrow, carnal and ignorant: "Lord, wilt thou at this time restore again the kingdom to Israel (Acts, 1: 6)?" Even if they had fully comprehended Him, which was impossible, circumstances were such as to forbid them preaching the gospel in full — there was yet no full gospel, no death, no burial, no ascension — and the time had not come. After the interview at Cæsarea Philippi He gave

them a remarkable charge: "Then charged he his disciples that they should tell no man that he was Jesus the Christ (Matt., 16: 13-20)." This prohibition was never removed until the Commission was given, and it was immediately followed by another: "But tarry ye in the city of Jerusalem, until ye be endued with power from on high (Luke, 24: 49)." Again: "For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day; but they understood not that saying, and were afraid to ask him (Mark, 9: 31, 32)." Jesus in the last interview set a time for the lifting of all restrictions: "But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth (Acts, 1: 8)." The foundation of the whole fabric of human redemption in Christ our Lord is the resurrection, His resurrection, from the dead; the apostles above everything else were to bear witness to the fact that "He is risen;" and they could not bear witness to the fact before He arose, and previous to the resurrection they did not comprehend what it meant, and were even determined that He should not die: After the transfiguration, Peter, James and John received a special and glorious revelation of what was to be: "And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead; and they kept that saying with themselves, questioning one with another what the rising from the dead should mean (Mark, 9: 9, 10)." After His resurrection the news was received incredulously at first by those who were to be His witnesses of the fact: "It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles, and their words seemed to them as idle tales, and they believed them not (Luke, 24: 10, 11)." Thomas, one of the apostles, was exceedingly and

persistently incredulous: "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came; the other disciples therefore said unto him, We have seen the Lord. But he saith unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe (Jno., 20: 24, 25)."

Such was the condition of the apostolic mind up to the very hour of the departure of Jesus, and yet they alone were left with the power to bind and unloose in His name, and yet they alone had received authority to prosecute His work during His absence; and yet they alone could or were authorized to testify to the truth of His resurrection, and therefore His ability to forgive sin and give life!

Why were the apostles waiting in Jerusalem? Let Jesus answer: "And ye are witnesses of these things; and, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high (Luke, 24: 48, 49)." Again: "For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence (Acts, 1: 5)."

God, Jesus, His revelation to the apostles personally, the Great Commission, the Holy Spirit; the apostles — Jesus revealed by the Holy Spirit through them to the people on Pentecost and to the whole world!

Again we must appeal to the record, and the wonder of the words of Jesus grows with repetition. It would have been utterly impossible for these men to have carried the gospel "into all the world" without Divine aid; in fact, they could never have preached it at all without "power from on high." Let it be understood, therefore, and constantly borne in mind, that the Holy Spirit was sent into the world — to the apostles — in order that the gospel might be fully preached, persistently preached, and infallibly preached. But hear Jesus in His repeated assurances to them, and keep in mind, while you hear, the Great Commission, and the work of the Holy Spirit will be plain, and the

gospel will be plain and duty will be plain. We have introduced all these passages before, but they are introduced here solely for the purpose of having you look into them with Christ's last words — His last Commission — before your eyes; but let the great Master speak, and bear in mind He is speaking directly to those whom He finally commissioned to preach the gospel to the whole creation: "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves; but beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles; but when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak; for it is not ye that speak, but the Spirit of your Father which speaketh in you (Matt., 10: 16-20)." Again: "If ye love me, keep my commandments; and I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth in you, and shall be in you; I will not leave you comfortless: I will come to you; yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also; at that day ye shall know that I am in my Father, and ye in me, and I in you * * * these things have I spoken unto you, being yet present with you; but the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you (Jno., 14: 15-26)." Again: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning (Jno., 15: 26, 27)." Again: "Nevertheless I tell you the truth; It is expedient for you

that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you; and when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged; I have yet many things to say unto you, but ye cannot hear them now; howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come; he shall glorify me: for he shall receive of mine, and shall shew it unto you; all things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you; a little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father (Jno., 16:7-16)." Again: "And ye are witnesses of these things; and, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high (Luke, 24:48, 49)." Again: "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Spirit had given commandments unto the apostles whom he had chosen: to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me; for John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence; when they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? and he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power; but ye shall receive

power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth (Acts, i: 1-8)."

The apostles waited at Jerusalem until the Lord's time, and with one mighty demonstration He made plain to their minds all He had ever said to them: "And when the day of Pentecost was fully come, they were all with one accord in one place, and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting; and there appeared unto them cloven tongues like as of fire, and it sat upon each of them; and they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance (Acts, 2: 1-4)." A mighty, a resistless, and an exhaustless stream of light from the Son of Righteousness was turned into the world through them!!

A careful study of the second chapter of Acts of the Apostles will open to the mind of the reverent student the method of the Holy Spirit, using the apostles as ministers, instruments. The mighty manifestation of God's power drew the multitude to the point where the apostles were, and they immediately began to preach, drawing their arguments from the prophecies and from that of which they had been eye-witnesses. The preaching was convincing—the Holy Spirit was speaking and bringing to their minds all that Jesus had taught them. The multitude was greatly moved—thousands were convicted of sin and cried out in their agony, their despair: "Men and brethren, what shall we do?" The Holy Spirit in Peter caused him to answer in human language, addressed to the human understanding through human ears: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit (Acts, 2: 38)."

The Holy Spirit made it possible for the apostles to speak the truth, the whole truth and nothing but the truth—

made it possible for men naturally ignorant and narrow to open up a commission for all the world and for all ages, and this commission as unfolded on Pentecost was ratified in heaven and recorded on the earth.

The people heard, accepted, obeyed, and were pardoned, just as Jesus specified and contemplated in His Commission to the apostles — nothing was added and nothing taken away.

The Holy Spirit came into the world to abide to the end of the Christian dispensation; He was present and in control of the apostles on the day of Pentecost — they spoke “as the Spirit gave them utterance;” He must in our day, must of necessity, use His own utterances ratified in heaven and recorded, in carrying forward His work, or He must abolish the ratification and the record and authoritatively reveal Himself and the way of salvation again, or reveal an entirely new way of salvation!

CHAPTER XIII.

The Holy Spirit and the Terms and Point of Pardon.

The one great object of Divine revelation about which there is no doubt and no dispute is the remission of sins and the promise of eternal life through the Son of God. Paul in addressing the saints at Rome brought this point out clearly and forcibly, and in closing said: "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: to God only wise, be glory through Jesus Christ for ever. Amen (Rom., 16: 25-27)." This is the summary of the revelation of God. Analyze it:

The establishment of these Roman saints by the preaching of the gospel of Christ.

This gospel was and is the unfolding of a great mystery — a mystery since the world began.

It was made manifest by the Scriptures of the prophets in obedience to the commandment of the Eternal God that all nations might have a chance to obey it.

There are three instrumentalities named and implied by which God unfolded His great mystery; the prophets, the Scriptures, and the apostles.

To these — Scriptures, prophets, and apostles — we must make our appeal for a knowledge of the terms of pardon and the point of pardon; in other words, the conditions on our part and the point in our relation to God where He can and does forever blot out all our past sins.

No theory of the work of the Holy Spirit in enlightenment by unfolding the mysteries of the Divine Mind, conviction, conversion, or in relation to the Christian life, that eliminates the fact that there are terms of pardon, or that eliminates, modifies or abridges these terms of pardon, can be true.

I emphasize Paul's reason for the revelation of the mystery of God: "Made known to all nations for the obedience of faith"—in other words, God has made known His will in order that men may hear, believe and obey. Here is Luke's report of some of the early preaching of this gospel: "And the word of God increased;"—more preachers and preaching—"and the number of disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith (Acts, 6:7)." Again, and in this case Luke is specific: "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing, believed, and were baptized (Acts, 18:8)." Again, Paul testifies of Jesus: "By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name (Rom., 1:1-5)."

The word "gospel" covers the whole ground: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek; for therein is the righteousness of God revealed from faith to faith:"—literally and plainly in order to faith—"as it is written, The just shall live by faith (Rom., 1:16, 17)."

The need of the gospel is because the world is lost—that it is lost, lost inextricably, irretrievably lost, is proven by its own fruits. Hear Paul: "For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law (Rom., 2:12)." Again: "What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin (Rom., 3:9)." Again: "Now we

know that whatsoever thing the law saith, it saith to them that are under the law; that every mouth may be stopped, and all the world may become guilty before God (Rom., 3: 19)." Again: "For all have sinned, and come short of the glory of God (Rom., 3: 23)." Again: "Behold therefore, the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shall be cut off (Rom., 11: 22)." Again: "But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe (Gal., 3: 22)." That the world is lost and even now perishing in its sins is proven by Divine revelation — revelation has no other reason for existing: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life; for God sent not his Son into the world to condemn the world; but that the world through him might be saved; he that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God, and this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil, for every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved (Jno., 3: 16-20)." That the world is lost for time, lost for eternity, without the Lord's help, is proven by its own testimony. I call eight witnesses representing humanity; in this they voice the experience of all men. Pharoah, the king of Egypt, acknowledged to Moses: "I have sinned (Ex., 9: 27)." Balaam acknowledged to the angel of God: "I have sinned (Num., 22: 34)." Achan acknowledged to Joshua: "I have sinned (Josh., 7: 20)." Saul acknowledged to Samuel: "I have sinned (I. Sam., 15: 24-30)." David acknowledged to the Lord: "I have sinned (II. Sam., 24: 17)." Job acknowledged to God: "I have sinned (Job., 7: 20)." Micah acknowledged to the people: "I have sinned (Mic., 7: 9)." Judas acknowledged

to the chief priests: "I have sinned (Matt., 27: 1-4)." This acknowledgment fits the experience, the character, and is in harmony with the life of every rational and accountable being under heaven; hear John the apostle: "If we say we have no sin, we deceive ourselves, and the truth is not in us;

* * * if we say we have not sinned, we make him a liar and his word is not in us (I. Jno., 1: 8, 10)."

Sin is twofold in its nature and in its manifestation; Israel's acknowledgment is the voice of the world: "And the children of Israel cried unto the Lord, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim (Judg., 10: 10)." Our condemnation is the same: We forsake the true and living God and go after other gods—"the gods of this world." "Against thee, thee only, have I sinned (Ps., 51: 4)"—"God be merciful to me a sinner (Luke, 18: 13)!"

The consequences of sin against God are numerous and terrible; hear Paul: "It is a fearful thing to fall into the hands of the living God (Heb., 10: 31)." Again: "For our God is a consuming fire (Heb., 12: 29)." The first consequence of sin was the separation from God, the breaking off of personal communion with Him; after the first pair sinned, God drove them out from His garden, where He had personally talked with them: "And he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life (Gen., 3: 24)." Again, the prophet of the Lord: "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear (Isa., 59: 1, 2)." Another consequence of sin is alienation from God: "This I say, therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past all feeling

have given themselves over unto lasciviousness, to work all uncleanness with greediness (Eph., 4: 17-19).” Another consequence of sin is mental deterioration: “And even as they did not like to retain God in their knowledge,”—there is no other way to retain Him —“God gave them over to a reprobate mind,”—literally a mind devoid of judgment —“to do those things which are not convenient (Rom., 1: 28).” Another consequence of sin is death — physical death, death to God, eternal death; Paul testifies: “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned (Rom., 5: 12).” Again: “For the wages of sin is death (Rom., 6: 23).” John testifies: “And death and hell were cast into the lake of fire; this is the second death (Rev., 20: 14).” Sin is a blight to the conscience, to the heart, to the mind, to the life — to the whole being, both inside and out; hear Job: “If I wash myself with snow water, and make my hands never so clean; yet thou shalt plunge me in the ditch, and mine own clothes shall abhor me (Job., 9: 30, 31).” Again, Jeremiah: “For though thou wash thee with nitre, and take thee much sope, yet thine iniquity is marked before me, saith the Lord God (Jer., 2: 22).”

Is there a way out of sin? If so, where is it, what is it? I answer all in the affirmative, but before going into details, let me impress you deeply with this stubborn fact: Man went into sin deliberately, and voluntarily; he must come out deliberately and voluntarily. Adam’s reply proves his guilt: “The woman whom thou gavest to be with me, she gave me of the tree, and I did eat (Gen., 3: 12).” The words of Jesus to His generation show that sin has not wholly destroyed volition, choice: “And ye will not come to me, that ye might have life (Jno., 5: 40).”

No theory of the work of the Holy Spirit in dictating the terms of pardon, or in setting a point in the Divine government where the sinner is ready for pardon, or where the Divine Mind can grant the pardon, that eliminates or modifies the fact that man is, despite his sins, free — free to

accept, or free to reject the counsel of God — can be true. God was and is the sinner against; therefore He only can fix the terms of forgiveness, or set the place where He will meet the sinner with His pardoning love. If there are terms or conditions there is nothing left for men to do but to comply and live, or refuse and die: "For God hath concluded them all in unbelief, that He might have mercy upon all;" — By the death of Jesus upon the Cross every previously existing relationship was dissolved and the whole world, as to salvation, stood on precisely the same footing — "O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him" — terms of pardon and point of pardon — "are all things: to whom be glory for ever. Amen (Rom., II: 32-36)."

There are four theories of salvation:

• Salvation is unconditional — the love and mercy of God are equal to the task of saving the whole world just as it is. This theory condemns itself, for it is wholly incompatible with God's view of sin, given in His Records.

Salvation is the result of a Divine decree — otherwise, predestination — fixed before the world was, and those who are thus favored will comply with the conditions laid down for the elect. This theory is out of harmony with the love of God, which includes the whole world.

Salvation is free but conditional, but a miracle is required to enable and induce the sinner to believe and obey, and because of unbelief he can not control or influence the miracle-working power. This leaves the sinner helpless until God chooses to convert him.

The plan of salvation was revealed in Jesus, perfected by the Holy Spirit through the apostles, recorded in the New Testament, and the sinner though dead in sin receives help in hearing the life-giving truth and the conditions are such

that he can receive or reject them. In other words, God is revealed to us as an intelligent and all-wise Being, and as "we are His offspring," it stands to reason that we too have intelligence and that we are capable with His help to take care of ourselves.

God's plan of salvation was and is in Christ; He has no plan of salvation, no revelation, that does not come to us through Him; He came to declare God: "No man hath seen God at any time; the only begotten Son of God, which is in the bosom of the Father, he hath declared him (Jno., 1:18)." He came from God to bear our griefs, sorrows and transgressions: "Surely he hath borne our griefs, and carried out sorrows; yet we did esteem him stricken, smitten of God, and afflicted; but he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed (Isa., 53:4, 5)." Again: "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days and the pleasure of the Lord shall prosper in his hands (Isa., 53:10)." He died for our sins: "Christ died for our sins according to the Scriptures (I. Cor., 15:3)." He gave Himself in order to our deliverance: "Who gave himself for our sins, that he might deliver us from this present evil world according to the will"—mark you this word *will!*—"of God and our father (Gal., 1:4)." He purged our sins: "When he had by himself purged our sins, sat down on the right hand of the Majesty on high (Heb., 1:3)." He tasted death for every man, alas! how bitter: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man (Heb., 2:9)." He was offered in our behalf: "So Christ was once offered to bear the sins of many (Heb., 9:28)." He bore our sins to the tree: "Who his own self bear our sins in his own body on"—to—"the tree, that we, being dead to sins, should live unto righteous-

ness; by whose stripes ye were healed (I. Pet., 2: 24)." He is our propitiation: "And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world (I. Jno., 2: 2)." He came to take away sin; John the Baptist, in introducing him, said: "Behold the Lamb of God, which taketh away the sin of the world (Jno., 1: 29)." John the apostle confirms this: "And ye know that he was manifested to take away our sins; and in him is no sin (I. Jno., 3: 5)." He washes us in His own blood: "Unto him that loved us, and washed us from our sins in his own blood (Rev., 1: 5)."

God's plan of salvation revealed in Christ is radical as to the individual and far-reaching as to the race. It is designed to remove sin from the world by removing it from the individual. The sinner loves darkness: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil (Jno., 3: 19)." Men perish because they do not receive "the love of the truth, that they might be saved (II. Thess., 2: 10)." The truth and it alone can remove from the heart the love of sin. If a man ceases to love sin he naturally forsakes sin: "How shall we that are dead to sin live any longer therein (Rom., 6: 2)?" The Lord proposes to deliver us from the state of sin: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new (II. Cor., 5: 17)." The Lord proposes to deliver us from the dominion of sin: "For sin shall not have dominion over you (Rom., 6: 14)." The Lord proposes to save us from the consequences of sin: "And their sins and iniquities will I remember no more (Heb., 10: 17)."

Sin can only be removed from the conscience, the mind, the heart, the life, in harmony with God's unalterable laws which He made and set to work when He made man. This is apparent from two considerations — all sin is conceived — conceived in the mind: "Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth

forth death (Jas., 1:15)." Again, the definition of sin: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of law (I. Jno., 17)." In order to stop sin in the life it must be stopped in the mind; in order to stop it in the mind, new seed, new thought, must be planted in the mind. This begetting must be brought about by the gospel of Christ, preached, heard and understood: "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel (I. Cor., 4:15)." Again, hear James: "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures (Jas., 1:18)." This process of begetting is not mysterious, and is only supernatural in the sense that the Holy Spirit is the Agent, but He uses truth revealed in apostolic times and does it in harmony with the laws of mind made in the morning of time.

The terms of pardon are revealed, recorded and inspired by the Holy Spirit. They were gradually made known during the life of Jesus and finally summed up in His Commission to His apostles, and this Commission was opened by the Holy Spirit beginning on the day of Pentecost and ending with the apostolic age. Pardon, remission, or blotting out of sins is God's work. In other words, Conversion is the act of the human mind under the power of the truth involving all the aspirations and issues of life; pardon is an act of the Divine Mind in compliance with His own provisions. The gospel which brings about the change in heart, mind, life, which we call conversion, becomes to the sinner — saved — the evidence, passed upon by his own consciousness, of his pardon and acceptance.

In the Great Commission we have in brief: The authority of Jesus; the command to go; the gospel preached, faith or belief based on what is preached; repentance — a change of mind involving a reformation of life; baptism, remission of sins; salvation — the Holy Spirit was back of Jesus when He gave this Commission: "He through the

Holy Spirit had given commandments to the apostles whom he had chosen (Acts, 1:2)."

If transgression of law — Divine law — brought about the world's great alienation from God, it must be that submission to Divine law would restore it to God.

The scheme of redemption is based upon certain principles, fundamental principles; God made man an intelligent being, capable of choice and accountable for his conduct; man, in the exercise of his volition, judgment, sinned and brought himself into a position of misery, out of which he could not find his way; God, who is great in love, and mercy, and grace, voluntarily proposed, and man, accepting this proposal, involved the bringing in of God's integrity and veracity as a guarantee of His promises; God revealed His Person in the flesh of Jesus Christ, likewise much of His will; He fully revealed Himself, His secrets, "the mystery of godliness," by "the Holy Spirit sent down from heaven," who endowed human minds — the apostles — and through human lips, by human voices, to human ears, to human minds, made known what he would have men do. He dictated the terms of pardon — not because He is a hard Master, but because man must be prepared for pardon before it will do him any good. Sin condemns; the man who loves sin continues in sin. What good, therefore, under heaven, could it do any man to blot out his sins if he had no regret, no repentance, in view of the fact that he would not keep his record clean for an hour? The gospel of Christ — the terms of pardon set forth therein, inspired by the Holy Spirit — is designed to prepare a man for pardon and bring him to that point in the Divine government where God can forgive him. This condition involves the whole being — conscience, the judge who sits with the balances in hand to weigh all human desire and conduct — the heart, the seat of all affection — the mind, the thinking, living, presiding, directing agent; all these including their manifestation in the life must be turned to God and brought into subjugation to His government. There are two worlds involved — the

world of human thought and action, and the world of Divine thought and action. The point where these two stupendous circles touch is the point of pardon. The point where the truth, traveling earthward, and the human being, pressing heavenward, come in touch — there is the point of pardon; it must be there; it can not be anywhere else.

All are agreed that all men are sinners and in need of pardon; that God has made provision for the pardon of all who seek it; that the sinner must be brought to that place in the Divine government where God can freely blot out his past sins and give him a new start without doing violence to His character or revealed will, and in no way do violence to the sinner's interests or his standing as a being of thought and freedom of action.

If the place, the point of pardon, is fixed and revealed, we must agree that to this point all penitent souls must come. Again, all are agreed that God pardons; then there must be a time and place — there must be reasons for it — where God does His work. There is, there can be, no conjecture here. God has either fixed the thing, or He has not. If He has not, we are left in total darkness; if He has, there is, there can be, only one attitude for the human being — submission. If God has fixed the point of pardon in His government — in the plan of salvation — whatever the completing, or consummating, or final act may be on the part of the creature, it must of necessity involve the mind and the laws that have always governed it.

All acts on the part of the creature in the process of turning to God derive their validity from two considerations: first, Divine authority, expressed in words, commands; and second, from the fact that the creature does it freely — out of a mind enlightened by the gospel. Divine authority is clear, positive and unequivocal — the creature must of necessity bow to authority. Jesus prefaced the Great Commission with the statement that he had “all authority in heaven and in earth.” There is only one question for the believing heart: Is this my Lord's command?

God's universe is one of perfect order. Contemplate the movements of the heavenly bodies; what a stupendous system, and yet there is no friction, and no delay. In the world under our feet there are displayed His love, His system, His wisdom. It would be out of harmony with the character of God for Him to have a plan of salvation with no place fixed where He promises to pardon, for, so far as the sinner is concerned, that is the all-important consideration. Again, if no place is fixed where, and when, pardon may be obtained, it will be, it is, impossible for the sinner, so far as the revealed word is concerned, to know when His pardon comes.

This Divine act of forgiveness is based upon the atoning sacrifice — the blood of Jesus, God's Anointed: "Without the shedding of blood is no remission (Heb., 9:22)." Again: "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us; for if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God (Heb., 9:12-14)?" John gives us a glimpse of the great multitude representing all the nations, kindred, peoples, and tongues, that stood before the throne: "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? and I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the lamb (Rev., 7:13, 14)."

The grace of God is involved in the exercise of the Divine act of blotting out sins; first, His grace or favor devised the scheme: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, right-

ously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works (Titus, 2: 11-14);" second, the final act as involving: "Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus; for by grace are ye saved through faith; and that not of yourselves: it is the gift of God (Eph., 2: 5-8)."

That which was favor, grace, pure and simple on the part of God, became a promise when expressed, and that promise, when voluntarily accepted by men, became a covenant; and thus, notwithstanding it is still favor, God has become obligated, pledged, to forgive. The fact that He has chosen to impose conditions — conditions not at all arbitrary, but in their nature capable of changing the attitude of the creature toward the Creator, so the pardoning power can be exercised — does not in any sense change the fact that salvation is by grace; it rather emphasizes the fact that He who saves us graciously, chooses to impose conditions — also gracious — which are for our benefit and which do not in the least detract from the kindness of God, manifested in Christ.

God's favor is now manifest; Jesus' blood has now been shed; God has been reconciled to us in Christ; the gospel has been inspired, preached and recorded; the attitude of the Lord is one of grace, willingness, kindness, mercy, love, anxiety. As to God's grace: "Being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission" — passing over — "of sins that are past, through the forbearance of God (Rom., 3: 24, 25)." As to God's willingness:

"The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance (II. Pet., 3: 9)." As to God's kindness and mercy: "But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and the renewal of the Holy Spirit; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life (Titus, 3: 4-7)." As to God's love: "For God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life; for God sent not His Son into the world to condemn the world,"—sin had already done this—"but that the world through him"—through His sacrifice for sin, through His revelation, through His gospel—"might"—involving an opportunity brought to the door of your own consciousness—"be saved (Jno., 3: 16, 17)." As to God's anxiety: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely (Rev., 22: 17)."

Thus the attitude of God, both in making the way to the pardoning, forgiving, remitting, blotting-out point, and His anxiety to remember our sins against us no more forever.

The case manifestly rests in and with us. If the terms of pardon have been revealed on earth and ratified in heaven, and they have; if the point of pardon has been fixed, and it has; it follows that our salvation is in our own hands.

In searching for these terms, and this point, caution and care are necessary. It should be borne in mind that revelation was gradual and progressive, and that frequently the whole scheme of redemption is summed up in a single

passage. For the purpose of warning, I lay down some rules for your guidance that are safe, sound, and reliable:

Avoid undue emphasis on any word, clause, sentence, passage. Illustration: "Much more then, being now justified by his blood, we shall be saved from wrath by him (Rom., 5:9)." Salvation by His blood may be emphasized to the exclusion of the gospel, the Great Commission, based upon it, until the precious doctrine of the atonement shall become void and impotent.

Where a general statement is made, and there are many of them, consider the statement as all-inclusive, rather than all-exclusive. Illustrations: "For the Son of man is come to save that which was lost (Matt., 18:11)." Neither the method nor means nor human instrumentality is mentioned here, but they are certainly implied and included. Again: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth in him (Jno., 3:36)." This is a broad statement; it excludes no act, not specified, either of the Divine mind or the human mind. It includes the Cross, or Jesus died in vain; it includes His last and Great Commission, or that Commission is unnecessary and useless; it includes the coming and abiding of the Holy Spirit, or His coming was useless and vain. Again: "By grace ye are saved (Eph., 2:5)." This is all-inclusive — it is the whole scheme of redemption in five words — facts, commands, promises, blessings, hopes!

Everything previous to and subsequent to the Cross, the Great Commission, the Day of Pentecost, should be interpreted in the light of this great historic trinity. The light of the Cross shines back over all the ages, making plain God's words and dealings, to the morning of time; and its light through the Great Commission and the day of Pentecost and the Acts of the Holy Spirit in the apostles, and the Epistles, and in the Revelation of Jesus Christ, shines down the ages to the evening, the night! of time.

Where a word, phrase, sentence, passage, doctrine, is

apparently — I say apparently! — susceptible of two interpretations, give it that interpretation which will harmonize with all that is recorded on the subject or that will allow everything else said on the subject to be true. This rule is of prime importance. Illustration: Said John the Baptist: "I indeed baptize you with water (Mark, 1:8)." There has been much controversy on the meaning of "with," many contending that it means and justifies the application of a small quantity of water to the believer, and that immersion in water is therefore unnecessary. Granted, for argument's sake. Then it can not be true that the multitudes who resorted to John were baptized "in the river of Jordan," yet Mark affirms it as a fact: "And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins (Mark, 1:5)." It can not be true that men are "born of water," yet Jesus affirms the necessity of it: "Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God (Jno., 3:5)." It can not be true that it is necessary to come to the water, go down into the water, baptize and come out of the water; and yet this is what they did in the day when the Holy Spirit directly inspired men: "And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him; and when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing (Acts, 8:38, 39)." It can not be true that baptism is a burial and resurrection; yet it is so affirmed twice by Paul: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in

newness of life; for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection (Rom., 6: 1-5)." Again: "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are raised with him through the faith of the operation of God, who hath raised him from the dead; and you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses (Col., 2: 11-13)." It can not be true that our bodies are washed in pure water; yet Paul pledges his reputation for truth, for honesty, for inspiration, in that they were in his day: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word (Eph., 5: 25, 26)." Again: "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water (Heb., 10: 22)."

The attitude of the sinner, under the gospel, whether he reads it or hears it, must be one of acquiescence — believing in Christ, the Author of life, with all his heart, and confessing it with his mouth; hear Paul to the jailor at Philippi: "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house (Acts, 16: 25-34)." Again: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation; for the Scripture saith, Whosoever believeth on him shall not be ashamed (Rom., 10: 9-11)." The sinner's attitude toward his past life must be one of penitence, repentance, reformation: "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin (Ezek., 18: 30)." Hear Jesus: "Except ye repent, ye shall all likewise perish (Luke, 13: 1-5)." Again,

hear Paul: "For godly sorrow worketh repentance to salvation (II. Cor., 7: 10)." The attitude of the sinner toward baptism should be one of recognition, submission, obedience: "And he commanded them to be baptized in the name of the Lord (Acts, 10: 48)." What for? Let Paul answer: "For ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ have put on Christ (Gal., 3: 26, 27)."

Such is the interest, the love, the anxiety, of the Father for the return of His wandering children that He waits for us all the day long: "To Israel"—and to us—"he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people (Rom., 10: 21)."

Yea, such is His interest that He adds a promise to every condition of pardon laid down.

Where is the point of pardon, when and where and how does the penitent pass that point? Hear John, an eye-witness of the sufferings of Jesus: "And there are three that bear witness in earth,"—mark you, earth!—"the Spirit, the water, and the blood: and these three agree in one (I. Jno., 5: 8)." Spirit, water, blood—one! Observe they do not agree in three or two, but in one. Harken: Where the Spirit of God, the water, and the blood come together, involving the human spirit, there is the point of pardon!

How do the Spirit, the water and the blood agree? How do they agree in one? The object of the Spirit, the work of the Spirit in the world, is to convict, enlighten, and lead sinners, by the truth, to the point in the Divine government where God does forgive. The object of the blood is to cleanse the sinner from all sin; there is no such a thing as the literal application of the blood of Jesus to our minds and consciences; rather the principles for which He gave His life and shed His blood, the principles of the everlasting covenant—these prepare us for and bring us to the point of pardon. The object of baptism as presented in the gospel is threefold: First, it brings us into the re-

mission (Acts, 2:38); second, it brings us into the death of Christ (Rom., 1:1-3); third, it brings us into Christ (Gal., 3:27). It therefore beyond all doubt brings us to the point of pardon. The Spirit, the water, and the blood, agree in one — in purpose and in object — they all come together at that point where the soul of the sinner is given up in willing submission to the Creator's will — and there is the point of pardon!

But we shall dig deeper. The Spirit is God: "God is a Spirit: and they that worship him must worship him in spirit and in truth (Jno., 4:23, 24)." The Spirit exerts Himself, makes His power known to the minds of men, through the word: "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life (Jno., 6:63)." He is the revealer of God's deep mysteries: "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God; for what man knoweth the things of a man, save the spirit of man which is in him? even so, the things of God knoweth no man, but the Spirit of God; now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God; which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual (I. Cor., 2:9-13)." He is the convicter of the world of its sins: "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you; and when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of the world is judged; I have yet many

things to say unto you, but ye cannot bear them now; howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come (Jno., 16: 7-13)." He is associated with Jesus in interceding for us: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God (Rom., 8: 26, 27)." His work in "conversion" is not completed until, by use of the truth of Christ, He brings the sinner's mind to the place where submission and remission join — there is the Point of Pardon.

The sinner forfeited his life by sin; and only blood can redeem life; MOSES lays down the principle that is true in all dispensations: "It is the blood that maketh an atonement for the soul (Lev., 17: 11)." Paul endorses and emphasizes the same principle: "Without shedding of blood is no remission (Heb., 9: 22)." The New Covenant involving the remission of sins was sealed by the blood of Jesus: "For this is my blood of the new testament, which is shed for many for the remission of sins (Matt., 26: 28)." Hear Paul: "And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel; see that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven (Heb., 12: 24, 25)."

Water — baptism — is joined to Spirit and blood — "these three agree in one." Baptism is made very prominent in the Great Commission — it is the one act associated with the names of Father, Son, and Holy Spirit: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit:

teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world (Matt., 28: 19, 20)." It is also associated with salvation: "And he said unto them, Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved; but he that believeth not shall be damned (Mark, 16: 15, 16)." It is made very prominent in the preaching of the apostles: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit (Acts, 2: 38)." Again: "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized (Acts, 18: 8)." It is also made prominent in the preaching of the associates of the apostles: "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women (Acts, 8: 12)." Again: "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

* * * and he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him; and when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing (Acts, 8: 36-39)." It is made very prominent in the Epistles. Hear Paul: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life; for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that

our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin; for he that is dead is freed from sin (Rom., 6: 1-7)." Again: "For ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ have put on Christ; there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus; and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise (Gal., 3: 26-29)." Again: "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are raised with him through the faith of the operation of God, who hath raised him from the dead; and you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses (Col., 2: 11-13)." Again, hear Peter: "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him (I. Pet., 3: 21, 22)."

How do they agree in one? Two things are involved in this answer: The three Agents working toward one end — the sinner's intellectual and physical submission to the Will of God — agree in working and at the point of pardon come together, literally three in one.

The Holy Spirit enlightens our consciences, minds, hearts, and subjugates our wills to the Will of the living God expressed in His living truth.

Baptism buries us out of sight — the Spirit's work has already caused us to die to the world and to the old life — thus completing our subjugation, our submission, and brings us to the point of helplessness — dead, buried, gone! — but God remembers us, takes care of us, and we are raised again.

At that point where the human soul fully submits, yields, bends, to the Will of God expressed in the gospel, the blood of the covenant meets us, seals us, cleanses us; that is, in the act of baptism into his death—for no other requirement so tests us, humbles us, brings us down to helplessness. Spirit, water, the blood of Jesus—"these three agree in one!"

The gospel abounds in proofs and illustrations of this interpretation and application. If we divest the matter of all figures of speech and view the requirements of the gospel as simply faith, repentance, confession, and baptism into the death of Jesus, we must come in faith to that point where all our faculties are brought into requisition and where the "inner man," the heart, the mind, the soul, the spirit, finally and fully yields to God as He has expressed Himself, and the last act in the process is baptism, and the soul in yielding to God's revealed will, obeying God's positive law, passes the mystic point; God only knows precisely when he passes it, but then and there according to His promise He abundantly, fully, freely, pardons.

The same thing is presented under numerous and striking figures. Paul uses the marriage relation—ceremony—to illustrate the passage of the soul from death unto life: "Know ye not, brethren, (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth? for the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband; so then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man; wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who was raised from the dead, that we should bring forth fruit unto God (Rom., 7:1-4)." There is a point which bride and groom pass ere the twain "shall be

one flesh." We are married to Christ, and in this ceremony we pass out from the world, pass the point of pardon, and we become one with Him. Again, the process of turning to God is presented under the figure of adoption: "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father; the Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together (Rom., 8: 15-17)." Again: "But when the fulness of the time was come, God sent forth his Son, made of woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons; and because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father; wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ (Gal., 4: 4-7)." In the process of adoption there is a point where the orphan loses his old identity and takes the name of his new father, and there is a point which we must pass in becoming adopted into the family of God, and that is the point of pardon. Again, the process of turning to God is presented under the figure of yielding to a form or mould of teaching: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey: whether of sin unto death, or of obedience unto righteousness? but God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you; being then made free from sin, ye became the servants of righteousness (Rom., 6: 16-18)." There is a point where that yielding of soul and body is complete, and that point is the point of pardon. Again, the process of turning to God is presented under the figure of translation out of the kingdom of darkness into the Kingdom of God: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness,

and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins (Col., 1: 12-14)." There is a line, a point, between the two kingdoms which must be crossed — crossed bodily, crossed mentally, crossed spiritually — and on that line is the point of pardon to every soul that travels that way.

By the process of turning to God and coming to the point of pardon we come into covenant relation with the Lord: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people and they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more (Jer., 31: 31-34)." Again: "Whereof the Holy Spirit also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more (Heb., 10: 15-17)." The two parties to this covenant are God and man; the surety of the covenant is Jesus the Christ: "By so much was Jesus made a surety of a better testament; and they truly were many priests, because they were not suffered to continue by reason of death: but this man, because he continueth ever, hath an unchangeable priesthood (Heb., 7: 22-24)." A covenant is a contract in which the two or more minds come together. The Christian Covenant is the

contract between the Divine Mind and the human mind. The consideration is the remission of sins. This covenant is like all other covenants — conditional. God laid down the Conditions, preaching, hearing, believing, repenting, confessing Christ, baptism. The Divine Mind has been revealed; the human mind must come to the Mind of God as expressed in the terms of the gospel, in order that there be established covenant relation. The point where the human mind yields to the Divine Mind, fully, freely, submissively, unreservedly, is the point of pardon, and the point where actual and active covenant relations begin.

No theory of the work of the Holy Spirit in conviction and conversion that eliminates the fact that the Spirit, the water, and the blood agree in one, can be true.

CHAPTER XIV.

Resisting the Holy Spirit.

Nehemiah, after the Babylonish captivity, reviewed the history of rebellious Israel in these words: "Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands; nevertheless for thy great mercies' sake thou didst not utterly consume them, nor forsake them; for thou art a gracious and merciful God (Neh., 9: 30, 31)." Three hundred years before this, Isaiah the prophet of God had warned these people of the results of their stubbornness and rebellion: "And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not; make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed; then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate (Isa., 6: 9-11)." However, they continued until the days of Jesus on earth, until stubbornness, resistance, rebellion, insolence, and irreverence had become a national characteristic, and God left them—many of them—in their sins, and John makes it apparent that resistance had become a habit of the mind to such an extent that those abandoned by the Lord were hopeless and helpless: "But though he had done so many miracles before them, yet they believed not on him; that the saying of Esaias the prophet might be fulfilled, which he spake, Lord who hath believed our report? and to whom hath the arm of the

Lord been revealed? therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them; these things said Esaias, when he saw his glory, and spake of him (Jno., 12: 37-41)." Paul quoted approvingly Isaiah's prophecy, and applied it to the Jews who rejected Christ in the city of Rome: "And some believed the things which were spoken, and some believed not; and when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Spirit by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them (Acts, 28: 24-28)." Isaiah, Nehemiah, John and Paul unite in giving us a graphic picture of the apostate Jewish mind even from early times; but Stephen, in his defense, repeated the charge with vehement emphasis — their sin had become national, and it had passed down from father to son, from generation to generation; but let him speak for himself: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye; which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: who have received the law by the disposition of angels, and have not kept it (Acts, 7: 51-53)."

It is well for us to examine these quotations with special care, for on them hang mighty issues even to this day.

According to Isaiah, confirmed by John and Paul, God addresses the minds of His people through their eyes and ears; but they were engrossed with the world and their

follies to such an extent that all turning power — it was in God's messages to them — was shut out of their hearts — understanding — and this continued until the nation became hopelessly involved in ruin, ruin brought on by their own mental acts.

According to Nehemiah, the Lord testified against them, warned them by His "Spirit in the prophets" — this statement is the key to the whole situation. The Holy Spirit had not come to each individual personally and immediately, but He had inspired a message in the hearts of God's prophets, who spoke to the nation as a whole and to the individual — "yet they would not give ear."

According to Stephen, the nation had grown in iniquity; he charged on the Sanhedrin and the nation that they were "stiffnecked," — stubborn — "uncircumcised in heart and ears" — not cut off from sin, but intimately identified with it. He also charged them that their fathers had persecuted the prophets — those through whom the Holy Spirit spoke — and that they had now personally to answer for being the "betrayers and murderers" of Jesus, God's greatest messenger, by the Holy Spirit, unto them. He further charged them with a failure to keep the law.

Please observe: God gave them a law; they broke it, neglected it, trampled it under their feet; He sent prophets to them, who spoke a message in words, their own language, which they could understand; they resisted until this iniquity reached its climax in the murder of the Son of God.

Their attitude was generally one of resistance: "Ye do always resist the Holy Spirit: as your fathers did, so do ye." Heart, ears, eyes, were involved in this resistance. Isaiah, John and Paul unite in making the statement specifically. God made man with a mind, and with eyes and ears — and He recognizes these in communicating His message to His wicked, rebellious and ungrateful children. Luke confirms this, for immediately following Stephen's awful charge he adds the statement: "When they heard these things, they were cut to the heart, and they gnashed

on him with their teeth (Acts, 7: 54).” They certainly were resisting Stephen; they certainly were resisting the Holy Spirit, for it is recorded of him that he was “a man full of faith and the Holy Spirit (Acts, 6: 5).” Again: “And Stephen, full of faith and power, did great wonders and miracles among the people, * * * and they were not able to resist the wisdom and the spirit by which he spake (Acts, 6: 8-10).” Their resistance reached a climax when they stopped their ears, and refused longer to hear. Mark you, they shut out the Holy Spirit when they shut out His message, the gospel of God’s grace; hear Luke’s report of the transaction: “But he, being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God; then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man’s feet, whose name was Saul; and they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit; and he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep (Acts, 7: 55-60).”

Let us move with caution and deliberation here. Stephen had been made the recipient of the extraordinary gift of the Holy Spirit through the laying on of apostolic hands. Proof: “And they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid their hands on them (Acts, 6: 5, 6).” Mark you that no one else was ever authorized to bestow the extraordinary gifts of the Holy Spirit by the laying on of hands — this was an apostolic prerogative, bounded by the day of Pentecost and their death. Stephen was thus an inspired man — not in the sense of an apostle, but still in

an extraordinary sense. The Holy Spirit worked through him — spoke through him. He under this endowment preached; his countrymen resisted him mentally, resisted him physically, unto death. It is a notable fact — and we have the exact words of the record for it — that they could not resist as long as they listened, that at last the truth so exasperated them that they “stopped their ears,” — there all truth, all argument, all expostulation, all entreaty, all exhortation, all appeal to history, all warning, so far as these people were concerned, stopped!

I emphasize the personality of the Spirit. It is dangerous to conclude that He is merely an “influence,” or a “power” — He is a Person — God. I also emphasize the fact that persons were and are addressed. The Holy Spirit is God, infinite, omnipotent, omniscient, and omnipresent. We can not fully comprehend God, but we are made in His likeness, image, similitude — “We are his offspring,” and in searching and knowing our own mental states and acts, may know something of the laws of the Divine and Eternal Mind, and the laws that govern our intellect — soul — heart — spirit — being — must also govern Him. The Divine Mind — the human mind, these two brought together in Jesus Christ; this covers the ground of all revelation, of all human worship and service. The Divine government is of necessity for human beings, and God must govern according to His own nature and the nature which He has given man.

How does, how can, a human being resist the Holy Spirit in things pertaining to salvation? I answer, in brief, by bringing into use precisely the same faculties, — hearing with the soul, judgment, will, that he does in resisting anything else.

This is apparent in the Holy Spirit's methods:

The Holy Spirit speaks: “For it is not ye that speak, but the Spirit of your Father which speaketh in you (Matt., 10: 20).” Again: “And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance (Acts, 2: 4).”

The Holy Spirit speaks expressly — and Paul records exactly what He says: “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth (I. Tim., 4: 1-3).”

The Holy Spirit testifies: “Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands (Neh., 9: 30).” Again: “But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning (Jno., 15: 26, 27).”

The Holy Spirit teaches and refreshes the memory: “But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you (Jno., 14: 26).”

The Holy Spirit reveals the mysteries, the secret things, the deep things of God, in the language of earth: “But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God * * * which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual (I. Cor., 2: 9-13).”

The Holy Spirit showed to the apostles the true character and person of Jesus: “Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear,

that shall he speak: and he will show you things to come (Jno., 16: 13, 14)."

The Holy Spirit convicts -- convinces -- men of sin: "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you; and when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged (Jno., 16: 7-11)."

The Holy Spirit quickens the conscience, heart, mind: "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life (Jno., 6: 63)."

The Holy Spirit dwells in the body: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? if any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are (I. Cor., 3: 16, 17)."

The Holy Spirit strengthens: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love (Eph., 3: 14-17)."

The Holy Spirit comforts, is pre-eminently the Comforter: "If ye love me, keep my commandments; and I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth in you, and shall be in you (Jno., 14: 15-17)."

The Holy Spirit sanctifies: "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation

through sanctification of the Spirit and belief of the truth (II. Thess., 2: 13)." Again: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied (I. Pet., 1: 2)."

The Holy Spirit invites: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely (Rev., 22: 17)."

In all this, from the beginning, the Holy Spirit has used human instrumentality, human beings, human voices, human language. Here is a truth worthy to be written and emphasized everywhere: No Divine communication — communication between God and man — has ever been received on earth that did not come in human language and in the human voice. When God spoke to Adam, Cain, Noah, Abram, Isaac, Jacob, and Moses, He condescended to speak in tones like a man speaks and in the natural or acquired language of those to whom He spoke; when He spoke on Sinai, Israel heard a voice, a language, like their own; when He spoke to and through Moses, Israel heard a voice like a man's, and the language they had always spoken; when He spoke through the prophets, the people heard a man's voice, speaking their native tongue; when He spoke through Jesus, although it was with a strange, drawing, fascinating, resistless eloquence, they heard not the tone and words of an unseen and unknown land — but their own — the language of their fathers and of the Scriptures; when He spoke through the apostles, the people heard; I emphasize *heard!* "Every man heard them speak in his own language (Acts, 2: 6)." The language was human, the tones were human — the message was heavenly, Divine, saving, and it drew from the multitude this question: "And how hear we every man in our own tongue, wherein we were born (Acts, 2: 8)?" It also drew from the multitude this great acknowledgment: "Parthians, and Medes, and Elamites, and the dwellers in

Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God (Acts, 2:9-11)."

God — the Holy Spirit — spoke, spoke audibly, spoke clearly, spoke distinctly, spoke words — spoke to the judgments, to the wills of men, and all He said needful for us, is on record; therefore He is still speaking.

No theory of the Holy Spirit's work in conviction and conversion that eliminates the voice, the language, the eyes, the ears of man, and the use of them by the Spirit in making known His message, can be true.

Man is dual, a man inside of a man — God does not and can not disregard the "outward man," in making known to the "inward man," what He would have done. This has been true "from the beginning."

The attitude of man to God, to the Holy Spirit, to His message recorded in the New Testament, is, must be, in accordance with the laws governing his intellectual existence. He must either be indifferent, antagonistic, or submissive, and he can not be either without the use of his mind — without thinking, reflecting, judging, remembering. God speaks — speaks in words — a message to the soul, understanding, through the ear: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price; wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness; incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David (Isa., 55:1-3)." Again: "And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear

the word of the gospel, and believe (Acts, 15:7)." Again: "So then faith cometh by hearing, and hearing by the word of God (Rom., 10:17)." Now that the original message is a matter of record in human language that may be translated from one tongue to another, God speaks to the soul, the understanding, of him who reads: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name (Jno., 20:30, 31)." God reasons with us, endeavoring, in harmony with our minds, to put the right motive into the "inward man;" hear Him talk, actually talk, to Israel: "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow; come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool; if ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it (Isa., 1:16-20)." Again: "That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof (Isa., 44:26)." Again: "Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth: for the Lord hath a controversy with his people, and he will plead with Israel; O my people, what have I done unto thee? and wherein have I wearied thee? testify against me (Mic., 6:2, 3)."

The whole system of Divine manifestation is simply the effort of the Divine Mind, finally finished and recorded in the Scriptures, to convince, lead, control men in harmony with the laws made to govern the action of their minds, and the minds of men can only consider and act upon the information furnished by the Holy Spirit in His records.

No theory of the work of the Holy Spirit in conviction, conversion and sanctification that eliminates the fact that God is an All-intelligent Being and speaks a message to intelligent beings which they can consider, and which they may, exercising their natural rights, accept or resist, can be true.

That a man can resist, does resist, the Holy Spirit, is a settled fact. What is the cause of this resistance? Sin, beyond question? What is the nature of this resistance? Does it, contemplated as an act of a human being, differ in its nature from any other act?

It is evident that the act involves the mind and involves it in the way it is involved in any other act of resistance. The flesh—the body—is eliminated except when contemplated as the tenement of the mind and the instrument through which it exerts itself on objects outside, whether it exerts physical force or intellectual force. The body, its senses—sight, hearing, touch, feeling, smell—receives from the outside world impressions and transmits them to the mind, but never receives these impressions where mind is not finally involved. Hear Paul: “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned (I. Cor., 2: 14).” By the natural man I mean the body. In reality it is the mind, the spirit, the soul, that hears, sees, tastes, feels, smells. It is the soul, the mind, the spirit, that receives and passes final judgment on the things of the Spirit of God. If the flesh is eliminated as the receptacle of “the things of the Spirit”—the words of the Spirit—then the issue is narrowed down to this: the Spirit must either use direct and resistless force, or He must use facts, messages, words, motives, entreaties, exhortation. If He uses force, resistance is out of the question: “Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus (Rom., 9: 20)?” If force, direct and supernatural, is used, man can and must yield. However, if God

uses means, means in harmony with the constitution of man, man is a free agent, and can resist or accept as he chooses. If the flesh is eliminated except the fact that we live in the body, and it is, and if revelation is eliminated — nothing said, nothing commanded, nothing made known to the human spirit — the matter is reduced to the naked Spirit of God on the naked spirit of man. This is inconceivable. Such a view is antagonistic to all we know about the methods of the Divine Mind, as well as our own minds.

The extraordinary endowment of prophets and apostles sets aside in an important sense the laws that govern the mind, but their work once done, their message once delivered, their words — the words of the Holy Spirit — once made matters of record, the enlightenment of the masses, of the world, must proceed in the natural manner — through the eye, the ear, unto the soul — unto the conduct. All impression upon the mind of man must of necessity — nature has fixed the law immutably — come through suggestion. The Holy Spirit has chosen to use almost exclusively the organs of sight and sound through which to telegraph the soul. The charge against ancient Israel was that their eyes were closed and their ears dull — I repeat the charge which Paul made on them when they rejected the gospel: "And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Spirit by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them (Acts, 28: 25-27)."

All suggestion as to the nature, tendency, danger and consequences of sin, and salvation from it, comes from, by, and through the Holy Spirit. For four thousand years He used, by direct endowment, men — conspicuously the prophets and

apostles,—but since they have passed away He uses the truth which He revealed and recorded through them. The Holy Spirit has revealed, made known, to the minds of men, the deep things of God; then there is no more to reveal so far as this dispensation is concerned. This being admitted, He must use the truth originally made known through inspired men, truth itself inspired. If the Holy Spirit uses or makes one suggestion for which “the seed” is not found in the Book, it follows that up to that time God’s will had not been fully made known.

No theory of the Holy Spirit’s work in conviction and conversion that eliminates the fact that the Holy Spirit is the live, working, ever-present Agent of this mighty work, and that He uses, applies and enforces the truth already made known and recorded, and that whoever by preaching it, proclaiming it, printing it, in purity and original power—in the exact “words which the Holy Spirit teacheth”—makes the suggestion on the mind of men, makes it possible for the Holy Spirit to work, can be true.

Let us return to Stephen. He charged on his contemporaries the sin of resisting the Holy Spirit. He not only charged them with this sin personally, but charged it as one of the sins of the nation from the days of their fathers. The date of this arraignment throws light upon it—it was after the full introduction of the gospel by the Holy Spirit in the apostles on the day of Pentecost. He was divinely inspired; the Holy Spirit moved him, moved his tongue, in an extraordinary manner. He spoke to the people in their own language. He reviewed their history in detail from the day of Abram’s call out of Ur. He argued with them—reasoned with them. He expostulated. They resisted—followed in the steps of their fathers who had persecuted the prophets in whom was God’s Spirit. Still they resisted—set their wills against God’s will as expressed by the Holy Spirit through the preacher Stephen. Appeal to reason was followed by accusation, by denunciation. He accused them of being “stiffnecked;” what word could more fully express

the attitude of a man who sets his will against the will of God expressed in the Gospel? He accused them of being uncircumcised in heart and ears; what words could more fully describe their backslidden condition in the sight of God?

How did they resist the Holy Spirit? He was not seen, but He was heard — they resisted what He revealed, what He commanded, what He threatened. Specifically, they resisted by the use of the mind, but this mental action had its outside manifestations. They were not able to resist Him honestly; His arguments — through Stephen — were too powerful, too convincing, too overwhelming — the gospel has in it God's mighty power to save: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek (Rom., 1: 16)." They therefore hired men to perjure themselves and thus fight the message of the living God: "Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God (Acts, 6: 11)." They continued the opposition and the resistance by enlisting the people, and brought the preacher before the council: "And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, and set up false witnesses, which said, This man ceaseth not to speak blasphemous words against his holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us (Acts, 6: 12-14)." The high priest invited the preacher to defend himself, and he did so by the Holy Spirit in him, mightily, convincingly, irresistibly — so long as they heard him; his enemies were cut to the heart, "they gnashed on him with their teeth," — they were on the edge of the vortex, conviction was laying hold on their vitals, but resist they must and would: "They cried out with a loud voice, and stopped their ears, and ran upon him with one accord (Acts, 7: 57)." When they stopped their ears their suc-

cessful resistance was assured; they cut themselves off from the truth, from the gospel, from the Holy Spirit, from the current of truth and the light; the convicting power stopped instantly.

The attitude of Stephen's audience could have been — and his audience was typical and representative, the intellectual constitution of man considered:

An attitude of acceptance, submission and obedience; an attitude of absolute indifference to Him, to His message, and to the consequences; an attitude of clandestine hostility; an attitude of open and defiant antagonism; an attitude of doubt — neither for Him nor against Him.

Here are five possible attitudes, and each one involves suggestion, perception, conception, judgment, will — in other words, the soul, the mind.

The attitude of Stephen's audience was open, defiant, antagonistic; while they listened they could not resist — truth will cut its own pathway through the human heart; when they stopped their ears they shut out Stephen, shut out the gospel, shut out the Holy Spirit, shut out all converting power, and made it possible for them to add murder to their other crimes.

The fundamental proposition underlying this is, God has by the Holy Spirit revealed the secrets of His mind, that is, His purpose, to the human mind; men who resist the messenger, though he be uninspired, resist the truth, resist the Holy Spirit, resist God, resist all authority in heaven and in earth — authority expressed in the Great Commission and in the preaching of the apostles.

I sum it up in one sentence: The Divine Will revealed; the human will, either submissive or antagonistic. Reader, you must take a stand!

Lying back of the resistance of the Holy Spirit are three distinct and yet closely related causes: ignorance, prejudice, love of sin. These three mighty forces were allied in the fight of the Jewish sanhedrin against the Holy Spirit; Stephen being only the visible agent, and these three

forces are the mightiest foes of the Spirit's message in every land, even unto this day.

Moses, the prophets, Jesus, the apostles — these, stretching over forty centuries of history, were the instrumentality, personality, for the work of the Holy Spirit on the mind of the world — the Holy Spirit spoke through them; whoever therefore resists the words of Moses, of the prophets, of Jesus, of the apostles, resists the Holy Spirit Himself.

Resistance to the message, commands and exhortations of the Holy Spirit has been, and is yet the one overwhelming, engulfing, damning sin of all the ages and all the nations.

Numerous examples are on record of men who resisted the Holy Spirit. Pharaoh's resistance was open and insolent: "And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness; and Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go (Ex., 5:1, 2)." Jannes and Jambres resisted, withstood, the Holy Spirit: "Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith (II. Tim., 3:8)." Israel resisted the Holy Spirit at Sinai in making "other gods:" "And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage; thou shalt have no other gods before me; thou shalt not make unto thee any graven image, or any likeness of anything that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me (Ex., 20:1-5)." Again: "And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron; and he received them at their hand, and fashioned it with a graving tool, after he had made it a

molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt; and when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To-morrow is a feast to the Lord (Ex., 32: 3-6)." Aaron and Miriam resisted the Holy Spirit in resisting Moses: "And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman; and they said, Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? and the Lord heard it * * * and the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation; and they three came out; and the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth; and he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in vision and will speak unto him in a dream; my servant Moses is not so, who is faithful in all mine house; with him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses? and the anger of the Lord was kindled against them; and he departed (Num., 12: 1-9)." Korah and his wicked associates resisted the Holy Spirit by rebelling against His authorized and ordained servants: "Now Korah, the son of Izher, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, the sons of Reuben, took men; and they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown; and they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord (Num., 16: 1-3)?" Jehoiakim

resisted the Holy Spirit by desecrating and destroying His message to him and to Israel: "And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king; so the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king; now the king sat in the winterhouse in the ninth month: and there was a fire on the hearth burning before him; and it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth; yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words (Jer., 36: 20-24)." All Israel resisted the Holy Spirit by resisting His message when called to repentance: "Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal? when a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die; again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive; because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die, yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal (Ezek., 18: 25-29)." Again, all Israel resisted the Holy Spirit when they robbed Him of the offerings: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings; ye are cursed with a curse: for ye have robbed me, even this whole nation (Mal., 3: 8, 9)." The Pharisees and lawyers resisted the Holy Spirit — resisted the counsel of God — in refusing to receive the message of John the Baptist: "And all the people

that heard him, and the publicans, justified God, being baptized with the baptism of John; but the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him (Luke, 7: 29, 30)." The nation of Israel resisted the Holy Spirit in rejecting Jesus Christ: "He came unto his own, and his own received him not (Jno., 1: 11)." Again: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not (Matt., 23: 37)!" Again, they resisted the Holy Spirit when they accused Jesus of being in league with the devil: "And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils; and he called them unto him, and said unto them in parables, How can Satan cast out Satan? and if a kingdom be divided against itself, that kingdom cannot stand; and if a house be divided against itself, that house cannot stand; and if Satan rise up against himself, and be divided, he cannot stand, but hath an end; no man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house; verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme; but he that shall blaspheme against the Holy Spirit hath never forgiveness, but is in danger of eternal damnation: because they said, He hath an unclean spirit (Mark, 3: 22-30)." Again, they resisted the Holy Spirit when they finally rejected Jesus as the Holy Spirit's last Messenger and the gospel as His last message: "And the next Sabbath day came almost the whole city together to hear the word of God; but when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming; then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge

yourselves unworthy of everlasting life, lo, we turn to the Gentiles (Acts, 13: 44-46)."

Well did Stephen charge on them that their great sin, their national sin, was resistance of the Holy Spirit!

What is my attitude toward the Holy Spirit? What is my attitude toward His message? Can I resist Him? Can I accept His message? If yes, how?

God has, by the Holy Spirit, through His servants, revealed His will, opened to our minds the mysteries and glories of human redemption. The Holy Spirit, in response to the prayer of Jesus, came into the world to abide to the end of the age; the word of God is the channel through which the Holy Spirit flows with convicting, converting, sanctifying, transforming power to the human heart, to the human life. The Messenger — God's Spirit — and the message, which is the truth, the gospel of our salvation. Whoever therefore resists revealed truth, recorded truth, the truth of the Old Testament, the truth of the New Testament, resists the Holy Spirit.

I may resist the Holy Spirit by denying that historically and supernaturally the New Testament stands upon the old. I call Paul to testify: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope (Rom., 15: 4)." Again: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone (Eph., 2: 19, 20)." Again: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works (II. Tim., 3: 16, 17)." I call Peter to testify: "Knowing this first, that no prophecy of the Scripture is of any private interpretation; for the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit (II. Pet., 1: 20, 21)."

I may resist the Holy Spirit by rejecting His testimony as a whole: "For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God; but that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned (Heb., 6: 7, 8)." Again: "For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them (II. Pet., 2: 21)."

I may resist the Holy Spirit by perverting His testimony, the gospel: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ; but though me, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed; as we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed (Gal., 1: 6-9)."

I may resist the Holy Spirit by adding to or taking from His testimony: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book (Rev., 22: 18, 19)."

I may resist the Holy Spirit by substituting some "other gospel" for His gospel; hear the prophet: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight (Isa., 5: 20, 21)!" Peter exhorts us to be true to God's oracles: "If any man speak, let him speak as the oracles of God; if any man min-

ister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen (I. Pet., 4: 11)."

I may resist the Holy Spirit by neglecting His message and demands: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip; for if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to His own will (Heb., 2: 1-4)?"

No theory of the Holy Spirit's work in redemption that eliminates the fact that the Holy Spirit has already spoken and is on record and that I, as a free man, can deal with His testimony to my salvation — if I obey — and to my condemnation — if I refuse — can be true!

CHAPTER XV.

The Gift or Indwelling of the Holy Spirit.

This theme is of surpassing importance to every child of God, and it is one on which much has been said and much yet needs to be said. Paul, referring to the work of the apostles, said that God bore witness to them with "gifts of the Holy Spirit, according to his own will (Heb., 2:4)." Observe he says "gifts." It is a fact that these gifts, originally bestowed upon the apostles, were numerous in the early churches of Christ. In one connection the apostle enumerates nine different gifts, all of which partook of the miraculous: "Now there are diversities of gifts, but the same spirit; and there are differences of administration, but the same Lord; and there are diversities of operations, but the same God which worketh in all; but the manifestation of the Spirit is given to every man to profit withal; for to one is given by the same Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kind of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will (I. Cor., 12:4-11)." Again: "Now ye are the body of Christ, and members in particular; and God hath set some in the church, first apostles,"—they were baptized, overwhelmed, in the Holy Spirit—"secondarily prophets, thirdly teachers, after that miracles,"—all these probably had apostolic hands laid upon them—"then gifts of healing, helps, governments, diversities of tongues. Are all apostles? Are all prophets?

Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret (I. Cor., 12: 27-30)?” These gifts were peculiar to the apostolic age — the age of inspiration; this is apparent from a statement immediately following this quotation: “But covet earnestly the best gifts; and yet show I unto you a more excellent way (I. Cor., 12: 31)” — “a more excellent way” than the gifts peculiar to those days. Again, after showing plainly and in detail that this “excellent way” is the way of love, he adds: “Charity (love) never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away (I. Cor., 13: 8).” Again, contemplating the state of the church after miraculous gifts had passed away: “And now abideth” — permanently — “faith, hope, love, these three; but the greatest of these is love (I. Cor., 13: 13).”

Careful discrimination is needed here. The apostles who had the Divine baptism — this supernatural overwhelming — could lay their hands on the disciples and they would receive these gifts, but those who received them could not bestow them upon others; the apostles could lay their hands on the sick and they would recover; those on whom apostolic hands had been laid could lay their hands on the sick and they would recover; the bestowal of these gifts was a work peculiar to the apostles and the age of inspiration — they had no successors in office or in bestowing these extraordinary supernatural gifts. The Scriptures set forth these truths plainly and repeatedly; Jesus, in closing the Great Commission, said: “And these signs shall follow them that believe: in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing; it shall not hurt them; they shall lay hands on the sick, and they shall recover (Mark, 16: 17, 18).” To whom does this refer? Does it cover all the following ages down to the end? Let Mark explain: “So then after the Lord had spoken unto them,” — “the

eleven (Mark, 16: 14) ”—“ he was received up into heaven, and sat on the right hand of God; and they ”—the eleven —“ went forth everywhere, the Lord working with them,”—the eleven —“ and confirming the word with signs ”— casting out devils, speaking with new tongues, drinking poison, healing the sick —“ following. Amen (Mark, 16: 19, 20).” Were these promises fulfilled? Follow these apostles to Pentecost, and they spoke with “ other tongues as the Spirit gave them utterance (Acts, 2: 1-4).” Luke sums up some of the laborers immediately following the day of Pentecost: “ And fear came upon every soul: and many wonders and signs were done by the apostles (Acts, 2: 43).” See Peter and John at the Beautiful gate of the temple: “ Then Peter said, Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth rise up and walk; and he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength; and he leaping up stood, and walked, and entered with them into the temple, walking, and leaping and praising God; and all the people saw him walking and praising God (Acts, 3: 6-9).” This attracted great attention and drew from the enemies of the gospel this admission: “ Indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it (Acts, 4: 16).” This was in exact line with what the Lord designed to accomplish by “ miracles, wonders and signs,” but let it be written in flaming characters that all may read, that God has compressed into the gospel the revelations of four thousand years, and that the Holy Spirit uses this gospel as God’s power, God’s great power, God’s only power, unto the salvation of men. Again, when the enemies of the truth pressed hard upon its friends they called on God that He might “ stretch forth ” His mighty hand, that “ signs and wonders ” might be done in the name of Jesus: “ And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thy hand to heal; and that signs and wonders

may be done by the name of the holy child Jesus; and when they had prayed, the place was shaken where they were assembled together; and they were filled with the Holy Spirit, and they spake the word of God with boldness (Acts, 4: 29-31)." Again, Peter's shadow became a mightier power in Jerusalem than the Sanhedrin of the Jews, and "by the hands of the apostles were many signs and wonders wrought"—this in fulfillment of the promise of Jesus: "These signs shall follow them that believe (Mark, 16: 17)"—"And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch; and of the rest durst no man join himself to them: but the people magnified them; and believers were the more added to the Lord, multitudes both men and women); insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them; there came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one (Acts, 5: 12-16)." God wrought "miracles and wonders" among the Gentiles by Paul and Barnabas: "Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them (Acts, 15: 12)." The Lord again manifested Himself through Paul, at Ephesus: "And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks; and God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them (Acts, 19: 10-12)." God wrought "the signs of an apostle" in Paul wherever he went—these signs were to attract the eye of the multitude and give the apostles a chance to preach the gospel wherein was God's only converting power: "Truly the signs of an

apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds (II. Cor., 12: 12)." These signs confirmed the word after it was preached: "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to his own will (Heb., 2: 3, 4)?" Paul sums the whole thing up in recounting his missionary tours: "For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ (Rom., 15: 18, 19)."

These "gifts"—rather, the gift of being used of God—were the result of the baptism of the Holy Spirit—the Direct, Divine endowment of the Holy Spirit—and may be termed the extraordinary and apostolic "gift" of the Holy Spirit—and it was peculiar to the apostles—ambassadors of Jesus. Probably the greatest "gift" they enjoyed was the ability to "lay hands on" their fellow-Christians and confer on them miraculous "gifts"—the ability to speak with tongues, heal the sick, and do many wonderful things—but they—the apostles—could not confer the power on them to confer these gifts to others. They laid their hands on Philip (Acts, 6: 5-7) and he could do wonderful things: "Then Philip went down to the city of Samaria, and preached Christ unto them; and the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did; for unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed; and there was great joy in that city (Acts, 8: 5-8)." But Philip could not give the power by the laying on of his hands; "the gift" stopped with the receiver; this is demonstrated by the fact that after Samaria had received

the word and obeyed it, it was necessary for the apostles to go down and lay hands on the converts in order that "these signs" might follow those who had believed (Acts, 8: 14-17)." That this power was given solely to the apostles is proven by their dealings with Simon the sorcerer; he wished to buy the power to confer the gift by laying on his hands, but he was severely rebuked and told that he had neither part nor lot in the matter — neither did any one else — it was vested in the apostles solely: "And when Simon saw that through laying on of the apostles' hands the Holy Spirit was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Spirit; but Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money; thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God (Acts, 8: 18-21)."

Observe, it is very important to bear this in mind, that while those on whom the apostles laid their hands could not pass the gift down to others, they could lay hands on the sick and heal them: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him (Jas., 5: 14, 15)." These gifts were bounded by the day of Pentecost and the death of the last apostle and the last disciple on whom apostolic hands had been laid. There is no proof that any disciple in apostolic times on whom apostolic hands had not been laid, could perform any miracles — and there were thousands of them who were simply plain, every-day, obedient believers. Did they have the gift of the Holy Spirit?

What gift? When and how is it received? Before answering, let me impress you with this truth: miracles in the apostolic times were for the unbeliever, chiefly. Hear Paul: "I thank my God, I speak with tongues more than

ye all: yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue; brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men; in the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord; wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe (I. Cor., 14: 18-22)." These "gifts" came from heaven, but through apostolic hands, and these I designate the secondary gifts of the Holy Spirit.

It is a most remarkable fact that the "unity of the Spirit," which I interpret to be the uniformity of the Spirit's teaching for all ages and nations, as presented by Paul, does not name even one of the "gifts," "signs," "miracles," peculiar to the apostles and their co-laborers; rather, the Spirit's work for the ages showed itself in the doctrinal and practical aspects of the case — in One Body, One Spirit, One Hope, One Lord, One Faith, One Baptism, One God and Father: "One body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all (Eph., 4: 4-6)." This One Body — Church — existed from Pentecost forward; the signs that followed were not necessary to salvation or growth, but were needful in starting the Great Revolution or Restoration — once started, the Cause could take care of itself, and does take care of itself.

What of the ordinary Christian — disciple — in the days of the apostles on whom hands had not been laid? What of the ordinary Christian — disciple — down through the ages? What of those who believe Him, love Him, obey Him, now? It must be confessed that practically — if not all — the statements of Jesus made concerning the Holy Spirit were addressed to the apostles; and to one reading the Gos-

pels for the first time, it would probably appear that He was promised to and intended for the apostles only. However, there are statements from which we may infer that His mission was in a large sense to be to all believers and all ages: He was to be received by those "that believe on him," including more than the apostles (Jno., 7: 38, 39). He was to "convict the world"—and the inference is that comfort would follow conviction (Jno., 16: 7-11). He was to be the "Spirit of truth," and could not be confined to the limitation in mind and life of only twelve men (Jno., 14:17); He was to abide in the world perpetually, and inasmuch as the apostles were to pass away, He would be compelled to work through others (Jno., 14: 15, 16).

These extraordinary gifts were subject to the recognition of a divine need, rather than to human condition. For example, on the day of Pentecost, in order to enable the apostles to carry out their Commission to preach the gospel to every creature, the Holy Spirit descended on them before they began to preach (Acts, 2: 1-21); while at the house of Cornelius the Holy Spirit was poured out miraculously on all who heard the word (Acts, 10: 44-48); and thus Peter and the Jewish brethren who accompanied him were convinced that the Gentiles were included in the Commission. On Pentecost He "fell" on the twelve, and there is no positive proof that any of them had ever been baptized in water—there had to be a beginning—but at the house of Cornelius, the fact that He had fallen on those who had heard the word was immediately assigned by Peter as the reason why they should be baptized in water: "Can any man forbid water, that these should not be baptized, which have received the Holy Spirit as well as we? and he commanded them to be baptized in the name of the Lord (Acts, 10: 44-48)."

All these difficulties immediately disappear when we reflect that these miraculous manifestations—these beginnings—were necessary at the introduction of the gospel, that they were not designed to continue beyond the apostolic age, and that they did not continue beyond it.

In the opening up of the last will and testament, the Great Commission, to the minds of men, the preaching was uniform — it was backed by the Holy Spirit; the conditions of salvation were uniform — the Holy Spirit made them known; the results were uniform — the Holy Spirit, who began the work, carried it forward through the apostles, and finished it in conviction and conversion, and took possession of the heart, thus turned to God, as His abiding-place.

No theory of the Holy Spirit's work in conviction and conversion that confounds the baptism of the Holy Spirit direct from heaven, and the secondary gifts of the Holy Spirit by the laying on of apostolic hands, with the ordinary — yet wonderful — work of the Holy Spirit in His use of revealed and recorded truth in bringing men to light and His final occupancy of the human mind thus enlightened in harmony with the laws that govern mind, can be true.

Go with me again to the beginning at Jerusalem — to the opening up of the Great Commission, to the day of Pentecost, to the feet of the apostles. Does the Holy Spirit dwell in the heart of the ordinary believer? I have no hesitation in answering emphatically in the affirmative: Peter, to whom the keys of the Kingdom were given in a pre-eminent sense in connection with the other apostles, opened up the Great Commission on the day of Pentecost. They spoke boldly the word of God, and deep conviction for sin laid hold on the hearts of their hearers and caused them to cry out asking what to do. Up to this point only the apostles had received the Holy Spirit, but He had produced in the hearts of these people the profound conviction that Jesus Christ is the Son of God. Peter's reply to their request — the request proved that they believed his message — indicated that they could receive the "gift of the Holy Spirit" on certain conditions which he proceeded to lay down in very plain language: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit (Acts, 2:38)." This was at the beginning.

The conditions of receiving the Holy Spirit as an abiding Guest laid down were ratified in heaven, and the conditions are still binding and the promise is still good. Again, hear Peter at Solomon's porch: "But those things which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled; Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord (Acts, 3: 18, 19)."

Note and impress these facts: As the Holy Spirit is to be the Guest in the sinner's heart, He has a right to dictate the terms on which He will enter and abide—the Holy Spirit as an abiding Guest enters the heart of every obedient soul; Paul confirms this statement fully and freely as to the fact of the Spirit's abiding in the penitent and obedient heart: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God; and not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us (Rom., 5: 1-5)." Again: "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another; but after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit; which he shed on us abundantly through Christ Jesus our Saviour (Titus, 3: 3-6)."

I repeat by way of emphasis: "the gift of the Holy Spirit;" "the times of refreshing shall come from the presence of the Lord;" "the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us;" the

“renewing of the Holy Spirit, which he shed on us abundantly through Jesus Christ our Saviour”—these are the heritage of every obedient soul by the promise of the Holy Spirit Himself through Peter, beginning with Pentecost and extending down to the end of the world.

The extraordinary gifts of the Holy Spirit vouchsafed to some were not designed to supplant this gift, but to supplement it, not for the benefit of the believer himself, but for the benefit of the unbeliever. I repeat, those who had the ordinary gift, such as Peter promised the thousands on Pentecost, did receive extraordinary power, gifts for the work of preaching the gospel. Move slowly here—think carefully: Before Jesus left the twelve He gave them a measure, probably about equivalent to “the gift” common to all active believers: “He breathed on them, and saith unto them, Receive ye the Holy Spirit (Jno., 20:21-23).” There is no evidence that following this breathing on them that they did any wonderful works; there is evidence that it had a blessed influence on their hearts and lives; for it is recorded of them that after the departure of Jesus they “were continually in the temple, praising and blessing God (Luke, 1:53).” All of this was prior to the day of Pentecost.

Subsequent to this breathing on them of the Holy Spirit, Jesus distinctly promised them another and extraordinary endowment of the Holy Spirit, thus showing, I think, conclusively, that they had at one time both the ordinary gift and the extraordinary gift; but hear Jesus to the twelve: “And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high (Luke, 24:49).” Again, He promised them a baptism—an immersion—in the Holy Spirit, looking to their work as His apostles: “For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence (Acts, 1:5).”

As disciples of the Lord they had the Holy Spirit as a gift or as a comforter: as apostles, as ambassadors of Christ

they had an endowment from on high, or an overwhelming of the Holy Spirit, which gave the Holy Spirit control of their thoughts and their tongues.

On the day of Pentecost they received the extraordinary gift, and were used in proclaiming the gospel. It does not appear that they spake "with other tongues as the Spirit gave them utterance" except when occasion demanded it; subsequently they were again filled with the Holy Spirit in this extraordinary sense in answer to prayer: "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness (Acts, 4:31)."

The Holy Spirit was given for the extraordinary purpose of enabling the apostles to open up the Great Commission to the minds of men, and by signs and wonders to attract attention to the messengers of the Lord. There is no evidence that any one enjoyed any extraordinary gift — all had "the gift" — until the time of the murmuring of the Grecians against the Hebrews on the account of negligence in looking after the wants of their widows. More ministers were needed. Men were chosen who were "full of faith and the Holy Spirit" — this describes the ordinary, everyday Christian who lives up to his privileges. The apostles laid their hands — the first example in history — on these brethren (Acts, 6:1-6). Two results are named: First, the word of God spread: "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith (Acts, 6:7);" Second, "And Stephen, full of faith and power, did great wonders and miracles among the people (Acts, 6:8);" and Philip did great miracles among the people: "Then Philip went down to the city of Samaria, and preached Christ unto them; and the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did; for unclean spirits, crying with loud voice, came out of many that were

possessed with them: and many taken with palsies, and that were lame, were healed (Acts, 8: 5-7)." As disciples, Stephen and Philip had "the gift of the Holy Spirit;" as assistants of the apostles they had the power to perform miracles. This is further seen in the introduction of the gospel in Samaria by Philip. The result was in exact accordance with the Commission: "And he said unto them, Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved; but he that believeth not shall be damned (Mark, 16: 15, 16);" "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women (Acts, 8: 12)." These people obeyed the gospel precisely as it was laid down by inspiration and were entitled to the Comforter, to abide in their hearts: "And we are his witnesses of these things; and so is also the Holy Spirit, whom God hath given to them that obey him (Acts, 5: 32)," but in the extraordinary sense "He was fallen upon none of them;" the apostles Peter and John therefore went down — Philip was only an ordinary disciple, with extraordinary gifts; he could preach, but he could not confer miraculous power: "Who, when they were come down, prayed for them, that they might receive the Holy Spirit: (for as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jesus); then laid they their hands on them, and they received the Holy Spirit (Acts, 8: 15-17)."

Much is said in the New Testament in relation to the Holy Spirit and the church, or the individual Christian. In order to bring the subject before you, I will introduce a number of passages in which it is clear that the miraculous element is wholly wanting and that therefore the obedient believer of every age and every land is included.

The Holy Spirit enters the heart of the believer because he is a son, because he has obeyed the truth; this harmonizes with the promise of Peter to the thousands of believing Pentecostans that they should receive "the gift of the Holy

Spirit" on the conditions of repentance and baptism. Hear Paul: "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live; for as many as are led by the Spirit of God, they are the sons of God; for ye have not received the spirit of bondage again to fear: but ye have received the Spirit of adoption, whereby we cry, Abba, Father (Rom., 8: 13-15)." Again: "But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons; and because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father; wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ (Gal., 4: 4-7)."

The Holy Spirit strengthens the Christian mightily: "He that descended is the same also that ascended up far above all heavens, that he might fill all things; and he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ (Eph., 4: 10-12)." Again: "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness (Col., 1: 10, 11)."

The body — we live in the body — of the Christian is the dwelling-place of the Holy Spirit. Hear Paul: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? if any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are (I. Cor., 3: 16, 17)." Again: "What? know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's (I. Cor., 6: 19,

20).” Again: “And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people (II. Cor., 6: 16).” Again: “In whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit (Eph., 2: 21, 22).” Again: “But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end (Heb., 3: 6).” Hear Peter: “Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ (I. Pet., 2: 5).”

The Christian is sealed unto God, unto service, unto life everlasting by the Holy Spirit. Hear Paul: “Now he which stablisheth us with you in Christ; and hath anointed us, is God; who hath also sealed us, and given the earnest” —pledge—“of the Spirit in our hearts (II., Cor., 1: 21, 22).” Again: “In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with the Holy Spirit of promise; which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory (Eph., 1: 13, 14).” Again: “And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption (Eph., 4: 30).”

By the help of the Holy Spirit the Christian fights the battles of the Lord. Hear Paul: “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit; for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death (Rom., 8: 1, 2).” Again: “And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness; but if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your

mortal bodies by his Spirit that dwelleth in you; therefore, brethren we are debtors, not to the flesh, to live after the flesh (Rom., 8: 10-12)." Again: "And take the helmet of salvation, and the sword of the Spirit, which is the word of God (Eph., 6: 17)."

The minding of the Holy Spirit — obeying His instructions — by the Christian is life and peace. Hear Paul: "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit; for to be carnally minded is death; but to be spiritually minded is life and peace; because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be (Rom., 8: 5-7)."

The Holy Spirit works in the Christian mightily. Hear Paul: "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all (Eph., 1: 18-23)." Again: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God (Eph., 3: 14-19)."

The Holy Spirit in the heart — mind — conscience — of the Christian intercedes for him with persistent and inexpressible interest. Hear Paul: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God (Rom., 8: 26, 27)." Again: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints (Eph., 6: 18)."

The Christian, by the Holy Spirit in him, mortifies, crucifies, the flesh. Hear Paul: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin (Rom., 6: 6)." Again: "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live (Rom., 8: 13)." Again: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me (Gal., 2: 20)." Again: "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh; for the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would; but if ye be led of the Spirit, ye are not under the law (Gal., 5: 16-18)." Again: "And they that are Christ's have crucified the flesh with the affections and lusts; if we live in the Spirit, let us also walk in the Spirit (Gal., 5: 24, 25)."

By the Holy Spirit — His instructions — we Christians have access to God. Hear Paul: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God (Rom., 5: 1, 2)." Again: "For through him we both have

access by one Spirit unto the Father (Eph., 2: 18)." Again: "In whom we have boldness and access with confidence by the faith of him (Eph., 3: 12)." Again: "But unto every one of us is given grace according to the measure of the gift of Christ (Eph., 4: 7)."

By the Holy Spirit the Christian is sanctified: "And for their sakes I sanctify myself, that they also might be sanctified through the truth (Jno., 17: 19)." Again: "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth (II. Thess., 2: 13)." Again: "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied (I. Pet., 1: 1, 2)."

By the Holy Spirit the Christian is made free, and kept free: "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free (Jno., 8: 31, 32)." Again: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit: for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death (Rom., 8: 1, 2)." Again: "And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one; if we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son; he that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son (I. Jno., 5: 8-10)."

The Christian conquers through prayer and the supply of the Holy Spirit: "For I know that this shall turn to

my salvation through your prayer, and the supply of the Spirit of Jesus Christ, according to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death (Phil., 1: 19, 20)."

It is the Christian's exalted privilege to be filled with the Holy Spirit: "Wherefore be ye not unwise, but understanding what the will of the Lord is; and be not drunk with wine, wherein is excess; but be filled with the Spirit (Eph., 5: 17, 18)."

By the Holy Spirit our mortal bodies shall be quickened and transformed into the glorious image of our Lord: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you (Rom., 8: 11)." Again: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord (II. Cor., 3: 18)." Again: "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself (Phil., 3: 20, 21)." Again: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is (I. Jno., 3: 2)."

The work of the Holy Spirit in convincing the sinner that he is a sinner and in comforting the Christian, involves specifically, unequivocally, and unexceptionally, the human understanding. It will be a fatal mistake to drift from the truth that God's Mind has been and is revealed to the human mind and that the Holy Spirit is the Revealer and that He has chosen as a medium human beings, human tongues, human voices, and human language: "But God hath re-

vealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God * * * which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual (I. Cor., 2: 10, 13)." God's purpose was and is to give His people the spirit of wisdom and revelation in knowing Jesus: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him (Eph., 1: 17)." He designs to give to His people the knowledge of His will, wisdom and "spiritual understanding"—mark you! understanding: "As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit; for this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding (Col., 1: 7-9)." In Jesus Christ he has actually given us understanding: "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life (I. Jno., 5: 20)."

No theory of the Holy Spirit's indwelling that eliminates the human understanding, can be true.

How does the Holy Spirit dwell in the human spirit? This is a difficult question, and here is another: How does one human spirit dwell in, guide, dominate another?

Our greatest difficulty in the study of the Holy Spirit is, our views are so mean, so narrow, so little—we persist in dragging Him down to "an influence," "a power," when He is a Person—He is God, Self-existent, Omnipotent, Omniscient, Eternal. David caught a glimpse of His glory: "O Lord, thou hast searched me, and known me; thou knowest my downsitting and mine uprising, thou understandest my thought afar off; thou compasses my path and my lying down, and art acquainted with all my ways;

for there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether; thou hast beset me behind and before, and laid thine hand upon me; such knowledge is too wonderful for me; it is nigh, I cannot attain unto it; whither shall I go from thy Spirit? or whither shall I flee from thy presence? if I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me; if I say, Surely the darkness shall cover me; even the night shall be light about me, yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee (Ps., 139: 1-12)."

Mark you well this truth, it will lift you to the mountain-top and give you a vision of His glory which will abide with you continually: The Holy Spirit fills immensity; except in this He does not, can not dwell in an impenitent and unbelieving heart — mind.

In view of this fact, it is evident that some figures of speech used to describe His mission and work on earth have been by many grossly misunderstood. Tread lightly here; we are on holy ground — uncover your head, we are in the presence of God. In revealing Himself to men, God has, as much as is possible, adapted Himself to the capacity of men; the language of earth but poorly fits the thoughts of heaven. As the loving parent often feels and sees the difficulty of revealing his heart to his child, so our heavenly Father finds it difficult to make us see how He loves us and what He would have us do; hence these figures of speech. For example, it is said that the Holy Spirit falls on men: "For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus (Acts, 8: 16)." Again: "The Holy Spirit fell on all them which heard the word (Acts, 10: 44)." As a fact the Divine Spirit is not a fluid, a power, an influence, but a Great Person. What do these expressions mean? Evidently, stripped of all figure,

they mean that the Holy Spirit began to exert Himself at that particular point. Here is the same thought with the figure at least greatly moderated. The coming of the Holy Spirit is designated: "The times of refreshing from the presence of the Lord (Acts, 3:19)." Again, He is represented as having come upon the Ephesians on whom Paul laid his hands (Acts, 19:6). Again, He is said to be "shed on us abundantly (Titus, 3:1-7)."

The Holy Spirit, through the apostles' preaching, convicted men of sin, dictated and recorded the terms, and designated the point of pardon, and in every soul accepting the terms and submitting to them, He took up His abode as the Comforter, Intercessor, and Guide. Now that the apostles are all dead, He makes good the promise of Jesus to be with them to the end of the world, by doing the same work through the truth which they preached and which He inspired, that He did through their minds, tongues, voices, while they were alive. Truth is perennial, perpetual, eternal — if Peter preached the truth on the day of Pentecost by the Holy Spirit, it is and shall always be the truth, and whenever and wherever this truth is preached the Holy Spirit, though there are no miraculous signs following, works, converts, comforts, and guides.

How does the Holy Spirit work? In apostolic times He worked by direct, heavenly, overpowering endowment on the minds of the apostles, and in a degree, in the same manner on the minds of those on whom the apostles laid their hands. He worked on the minds of the multitudes through the Cross — through the gospel preached by men — there is no case on record where He worked in a direct manner on any one except as herein specified, save at the house of Cornelius, and then He came miraculously — on those only who heard the word (Acts, 10:44). He worked on the sinner's mind by revealing to it the truth, and it is natural to suppose that after taking His abode in the heart, His prepared temple, He still instructed, consoled, guided, through or by revealed truth. In all reverence, what else could He do? What

else could He use? What else would harmonize with the fact that the Holy Spirit through the apostles, opening the Great Commission, had "revealed" the will of God, "yea the deep things of God" What else could He do — I speak it reverently — that would harmonize with the laws governing the human mind, and He made these laws?

By "the gift of the Holy Spirit" is meant God's gift to His "sons and daughters," the Spirit Himself. He works in the world, when we give Him a chance, by sowing His "seed;" He works in us, when we give Him a chance, by putting our souls in a humble, teachable, submissive attitude before Him, before His word. He reveals nothing new either to the world or the church — He uses the same old truth revealed and recorded and "confirmed" by Him in the day when He spoke with a man's voice. Doubtless there are mines of truth in the Mind of the Spirit Revealed — the New Testament — which have never been discovered by the human mind, but the truth is there and the Spirit invites us to dig! Doubtless there are "visions and revelations" of the Lord there as yet seen dimly by mortal eye, but the Spirit invites us to open our eyes and behold Him! Doubtless there are possibilities in service suggested by the Spirit using the truth greater than all our fathers have seen or done, and the Spirit invites us to labor and to conquest!

We can not comprehend the Spirit — He is too great for us — but we can comprehend His methods, His message. Hear Paul: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his (Rom., 8:9)." Now, no one in the oracles of God has undertaken to define the Spirit of God, but the prophet gives us a good idea of Him in His practical application to Jesus, and as we have the same Spirit, to us: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of

the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears (Isa., 11: 1-3)." Spirit of wisdom, understanding, counsel, might, knowledge, fear of the Lord, and quickness to understand!

How may I know that I have the Holy Spirit in me? How did the Pentecostans know they had received Him? I answer, they knew that they had complied with the conditions laid down by the Holy Spirit Himself. I may know it in the same manner, and while there are other important considerations, this one can not be modified, refused, or abridged in any manner — and I can never know it without complying with the conditions. God can not lie — He can not nullify His own condition of pardon, and the Divine indwelling; neither can He permit us to multiply them. Hear Peter again: "And we are his witnesses of these things; and so is also the Holy Spirit, whom God hath given to them that obey him (Acts, 5: 32)."

I may know that I have the Holy Spirit in me by the twofold, the joint testimony of the Holy Spirit and my spirit: "The Spirit itself beareth witness with our spirit, that we are the children of God (Rom., 8: 16)." The Holy Spirit speaks, has spoken and is on record, speaks the Mind of God; my spirit testifies to my willing faith, obedience, and godliness — the two — Holy Spirit and human spirit — agree in one.

I may know that I have the Holy Spirit in me by faith: "But they have not all obeyed the gospel: for Esaias saith, Lord, who hath believed our report? so then faith cometh by hearing, and hearing by the word of God (Rom., 10: 16, 17)." Again: "This only would I learn of you, Receive ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh (Gal., 3: 2, 3)?" Again: "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to compre-

hend with all saints what is the breadth, and length, and depth, and height (Eph., 3: 17, 18)."

I may know that I have the Holy Spirit in me by my own experience: "And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us (Rom., 5: 3-5)." Again: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new (II. Cor., 5: 17)." Again: "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God (Phil., 1: 9-11)." Again: "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed (Jas., 1: 25)." Again: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death (I. Jno., 3: 14)." Again, and finally: "For these are three that bear record in heaven, the Father, the Word, and the Holy Spirit: and these three are one; and there are three that bear witness in earth, the Spirit, the water, and the blood: and these three agree in one (I. Jno., 5: 7, 8)."

I may know that I have the Holy Spirit in me by seeing the fruits of the Spirit in my life: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law; and they that are Christ's have crucified the flesh with the affections and lusts (Gal., 5: 22-24)." Again: "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (for the fruit of the Spirit is in all goodness and righteousness and truth); proving what is acceptable unto the Lord (Eph., 5: 8-10)."

No theory of the Holy Spirit's indwelling that eliminates the truth, as a means of warning, freedom, illumination, sanctification, growth, can be true.

It is impossible to overestimate or exaggerate the importance of the Spirit-filled life. It is a life of Divine fullness: "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God (Eph., 3: 17-19)." It is a life that increases in richness and usefulness with the increase of God: "And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God (Col., 2: 19)." The words and assurances of Jesus bring us to the climax: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him; Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him (Jno., 14: 21-23)." The secret of all experience, of all usefulness, is in abiding in Him as He is revealed: "But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him; he that saith he abideth in him ought himself also so to walk, even as he walked (I. Jno., 2: 5, 6)." Again: "Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father (I. Jno., 2: 24)."

Every impression made on the mind of man looking to his enlightenment, conversion, and transformation, is made by suggestion, and this suggestion involves the truth, and the Holy Spirit back of the truth.

No theory of the Holy Spirit's work in human redemption that eliminates the truth of God as revealed in the Old and New Testaments, either from the standpoint of the sinner's deliverance from past sins, or the Christian's eternal deliverance, can be true.

CHAPTER XVI.

The Holy Spirit and Christian Growth.

I lay down three fundamental propositions and call special attention to them:

First, before there can be growth there must be life;

Second, before there can be life there must be begetting and birth;

Third, before there can be begetting and birth there must be an agent.

These things are true in the natural realm and in the spiritual realm, and they have always been true.

Good intentions count for much, but revealed truth, God's truth, counts beyond every earthly consideration.

It is profoundly important to think correctly, for the thinking governs the life. We are sanctified — set apart, cleansed — by the word of God, by the truth; hear Jesus: "Sanctify them through thy truth: thy word is truth; as thou hast sent me into the world, even so have I also sent them into the world (Jno., 17: 17, 18)." Again: "Now ye are clean through the word which I have spoken unto you (Jno., 15: 3)." Hear Paul: "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth (II. Thess., 2: 13)." Hear Peter: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied (I. Pet., 1: 2)." We are quickened by the truth; hear Jesus: "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are Spirit, and they are life (Jno., 6: 63)." We are saved by the truth; hear

the testimony of Jesus: "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin; and the servant abideth not in the house forever; but the Son abideth ever; if the Son therefore shall make you free, ye shall be free indeed (Jno., 8: 31-36)." Hear the testimony of James: "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls (Jas., 1: 21)." Hear the testimony of Peter again: "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you (I. Pet., 1: 24, 25)."

No theory of the Holy Spirit and Christian growth that eliminates the word of God can be true.

The belief of a lie, however sincere, leads to damnation. Paul is my witness: "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved; and for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness (II. Thess., 2: 10-12)."

How important, how infinitely important, therefore, it is, to know the truth of God as He has revealed and recorded it by the Holy Spirit! How important, yea, how supremely important it is to be set right, right mentally, right spiritually, right practically!

There are many grievous and fatal errors relative to the Holy Spirit and His work. Let me discuss them with you in detail:

First, many look upon the Holy Spirit as "a power," "an influence." He is all of this, but He is infinitely more. Out of this mistake has grown many dangerous errors in thinking, in faith, and in practice. If the Holy Spirit is just a resistless power, a subtle influence, subject, in His acts to no known law, the whole subject is invested with the habiliments of profound mysticism and impenetrable darkness. If he comes and enters our souls through our bodies, through the pores of the skin; if He disregards the laws created with us "in the beginning" for our government, it follows as certainly as night follows the day that we are left in ignorance as to His identity and work, out of which there is no way of deliverance. The Holy Spirit is a person — the First Great Cause, the Almighty God, the Self-existent One. He made us in His own likeness and image: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth; so God created man in his own image, in the image of God created he him; male and female created he them (Gen., 1:26, 27)."

No theory of the Holy Spirit's work in conversion to Christ or growth in Him that eliminates the fact that God made us in His own likeness — that the laws which govern the Divine Mind must therefore of necessity govern the Human Mind, and that God can only maintain His dignity as God, and reveal Himself, His thoughts, His will, to us in harmony with His nature and ours — can be true.

Second, many religious teachers make the fatal and fundamental mistake of confounding Inspiration and Conversion. Mark time here! They fail to see the difference between the Holy Spirit's work in inspiring, endowing, enlightening, educating the apostles, and the Holy Spirit's work through the apostles in converting men to Christ the Lord. I fail to find words to adequately express and emphasize the importance of this truth. Let the reader pause,

reflect, and pray. Remove this error from the thought, preaching, and practice of Christendom and the way would be open for the world-wide proclamation of the gospel as recorded, as a real, an abiding, an inspired revelation of God. Mark this well: Only the apostles of Jesus — called of Him, endowed of Him, sent of Him — and a small company of people at the house of Cornelius, and a few on whom these apostles laid their hands, — and their endowment was limited both as to degree and time — were supernaturally endowed or educated. I emphasize, *educated!* for the work of the Lord. This was not conversion; it was imparting. John the Baptist, addressing a mixed multitude — the good and bad — said: "And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Spirit, and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire (Matt., 3: 10-12)." Mark the dividing line! But mark also that the Savior never did, in a single instance, promise a baptism in His Spirit to any save the twelve; neither did He ever confound this baptism with conversion or make it necessary to conversion, or any part of conversion save as it through the apostles furnished the means by which men are converted — the facts and commands of the gospel. But let the record speak. Jesus, in giving His last and only world-embracing and age-lasting Commission, said to the eleven apostles, and He did not on this occasion, and He never did on any other occasion, say it to any one else: "And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem; and ye are witnesses of these things; and, behold, I send the promise of my Father

upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high (Luke, 24: 46-49).” Again, in His last interview, He said to them: “And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me; for John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence; * * * and he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power; but ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth (Acts, 1: 4-8).” I declare with abiding, ascending, resounding emphasis that this was not addressed to sinners, unconverted men and women, nor even to the Church at large; it was confined absolutely to the Ambassadors. It was Endowment, Inspiration, Education, but it was not conversion in the sense that the ungodly man must be converted. It was the infusion, the pouring in of God’s thought, God’s ideas, into the apostles, which were designed through them to turn the minds of the world, the lives of the world, to God. This was fulfilled on Pentecost. Luke testifies as to the details and general immediate results: “And when the day of Pentecost was fully come, they were all with one accord in one place; and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting; and there appeared unto them cloven tongues like as of fire, and it sat upon each of them; and they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance (Acts, 2: 1-4).” Peter testifies as to the Source and effect of their inspiration: “This Jesus hath God raised up, whereof we all are witnesses; therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear (Acts, 2:

32, 33).” He also testifies to their whole ministry: “Receiving the end of your faith, even the salvation of your souls; of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow; unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Spirit sent down from heaven; which things the angels desire to look into (I. Pet., 1:9-12).” There occurred at the house of Cornelius an exact reproduction of what occurred on Pentecost, Peter being witness: “And as I began to speak, the Holy Ghost fell on them, as on us at the beginning; then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost; forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God (Acts, 11:15-17)?” But this demonstration was not necessary to the salvation of the Gentiles except as it convinced Peter, who had the keys of the Kingdom (Matt., 16:16-19), that the gospel was really for all nations (Mark, 16:15, 16). Cornelius and his house were saved — I emphasize *saved!* — by words — I emphasize *words!* — by the gospel, preached, believed, obeyed. I call four witnesses to prove this: First, the angel to Cornelius: “He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius; and when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God; and now send men to Joppa, and call for one Simon, whose surname is Peter; he lodgeth with one Simon a tanner, whose house is by the seaside: he shall tell thee what thou oughtest to do (Acts, 10:3-6).” Second, the

messengers from Cornelius to Peter: "While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee; arise, therefore, and get thee down, and go with them, doubting nothing: for I have sent them; then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come? And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee (Acts, 10: 19-22)." Third, Cornelius to Peter: "And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God; send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the seaside; who, when he cometh, shall speak unto thee (Acts, 10: 30-32)." Fourth, Peter before the church at Jerusalem: "And this was done three times:"—the letting down of the great sheet—"and all were drawn up again into heaven; and, behold, immediately there were three men already come unto the house where I was, sent from Cæsarea unto me; and the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house; and he showed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words, whereby thou and all thy house shall be saved (Acts, 11: 10-14)." This is demonstration, if anything in this world can be demonstrated, but here is further proof: The gospel is the power—it must be preached, heard, and obeyed in any event—unto salvation: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek

(Rom., 1:16).” Still further Peter preached — I lay emphasis on *preached!* — the gospel: “Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him; that word which God sent unto the children of Israel, preaching peace by Jesus Christ: he is Lord of all (Acts, 10:34-36).” Again: “Him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead; and he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead; to him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins (Acts, 10:40-43).” This mighty demonstration — it came “from heaven as a rushing mighty wind” — was a reproduction of the wonderful scenes of Pentecost, and it occurred while the gospel was being preached, and it was the final argument to Peter that what God had cleansed should no more be called common or unclean (Acts, 10:15). Hence Peter, convinced, overwhelmed, enlightened, exclaimed: “Can any man forbid water, that these should not be baptized, which have received the Holy Spirit as well as we (Acts, 10:47)?” On Pentecost the supernatural education was apparent: “And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance (Acts, 2:4).” It was equally apparent at the house of Cornelius: “And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit; for they heard them speak with tongues, and magnify God (Acts, 10:45, 46).” The scenes of Pentecost and at the house of Cornelius were never reproduced during the lives of the apostles, and never since in any land or on any occasion.

No theory or practice of conversion which confounds

the Inspiration of the apostles to preach the gospel, or the endowment of the Gentiles at the house of Cornelius to convince the apostles that the gospel is for all men and all ages, with conversion by preaching the gospel, can be true.

Again, no theory of conversion which makes it equivalent to the baptism of the Holy Spirit, and thus make the gospel of no effect, can be true.

Third, the Holy Spirit is by many made pre-eminent, whereas Jesus is pre-eminent: "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence; for it pleased the Father that in him should all fulness dwell (Col., 1:18);" and He fills all things: "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all (Eph., 1:22, 23)." Often men preach the Holy Spirit and promise Jesus, whereas the apostles preached Jesus and promised the Holy Spirit to obedient believers. Our duty is clearly defined—we should preach Jesus as God revealed in human flesh; Jesus in His teachings, Jesus in His poverty, Jesus in His humiliation, Jesus in His sufferings, Jesus in His death, Jesus in His triumphant resurrection, Jesus invested with authority to dictate through the apostles by the Holy Spirit the terms of pardon to all people and all ages, Jesus in His glory at God's right hand reigning over angels in heaven and men on earth, and promise the Holy Spirit to all who trust Him and obey Him. Hear Peter: "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit (Acts, 2:37, 38)." Again: "And we are his witnesses of these things; and so is also the Holy Spirit, whom God hath given to them that obey him (Acts, 5:32)." Hear Paul: "For as many as are led by the Spirit of God,

they are the sons of God; for ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father; the Spirit itself beareth witness with our spirit, that we are the children of God (Rom., 8: 14-16)."

No theory of the Holy Spirit's work in conversion that gives him pre-eminence over Jesus the Son of God, can be true.

Fourth, sinners are often warned that unless they yield to the wooings of the Spirit they will be forsaken in their sins forever—a favorite proof is the Lord's statement: "My Spirit shall not always strive with men (Gen., 6: 3)." But this is a gross misapplication of the word of God, for it was spoken to Noah concerning the antediluvians, and the Lord immediately added: "Yet his days shall be an hundred and twenty years." This is another fatal error. The attitude of the Holy Spirit is one of love, mercy, compassion. Hear Jesus: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life; for God sent not his Son into the world to condemn the world; but that the world through him might be saved (Jno., 3: 16, 17)." Hear Paul: "But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me; but to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people (Rom., 10: 20, 21)." Hear Peter: "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance (II. Pet., 3: 9)." The seed of the Kingdom, of the Holy Spirit, is the word of God, and when the seed is sown no power upon the earth or in hell can keep Him from striving, working!

No theory of the Holy Spirit's work in conversion that eliminates the fact that He works in all who hear the gospel, works by the gospel, can be true.

With these fundamental errors out of the way we can begin the investigation of the origin and growth of the Christian life. It is certain that if conversion in our day is by the baptism of the Holy Spirit, if it is equivalent to the miraculous endowment of the apostles, if it means absolute and instantaneous completion, growth is neither possible nor desirable.

The Kingdom of heaven, the reign of heaven, what is it? It is simply God's government, the heavenly government "let down" to the comprehension of human beings, men and women. It is the pouring in of new ideas. It is the planting of new and heavenly thoughts. When? Whenever the gospel is preached. Where? In the understanding of men.

No theory of the Kingdom of God, or the reign of heaven, and the work of the Holy Spirit therein, that eliminates the introduction of the thoughts, ideas, aspirations, the atmosphere of heaven into the human mind, can be true; or, to put it still stronger, Christian growth is impossible and the new birth is impossible without bringing the mind of God, expressed in human language, and the mind of man, understandingly together.

Review the dealings of God with men. Noah's wonderful life grew out of the ideas — the information — planted in his mind by Jehovah. The same may be said of Abraham, Isaac, and Jacob; all they were and all they did, grew out of God's two great promises: "Now the Lord said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land where I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed (Gen., 12:1-3)." These promises were renewed to Abraham on Mount Moriah when he offered up his son (Gen., 22:15-18). They were renewed to Isaac at Gerar (Gen., 26:1-4). They were renewed to Jacob at Bethel

(Gen., 28:10-15). These promises became the inspiration in the lives of these three patriarchs and the dominant influence in the lives of their offspring in all generations. The wonderful life of Moses grew out of God's word to him at the burning bush (Ex., 3:1-10). And Paul pronounces the greatest encomium upon him when he declares that "he endured, as seeing him who is invisible (Heb., 11:27)." Every example in divine history proves beyond doubt, beyond controversy, beyond contradiction, that the word of God, spoken or recorded, is the seed of the life that is pleasing to Him. This seed is planted in the understanding and can not be planted anywhere else. It takes root in the conscience, in the heart, in the mind, and this is, and always has been, and always will be, the "new birth"—God's ideas, the ideas of heaven, planted in us, renew our thoughts, our words, our experiences, and thus make us citizens not only of the Kingdom of heaven, but citizens of a heavenly Kingdom. The Divine Will expressed and the Human Will subdued—these constitute the new birth, or the birth from above. We are born of God's Will expressed in human language and recorded in human language: "He came unto his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God (Jno., 1:11-13)." Let this sink deeply into your heart; religion will always remain an impenetrable mystery to you if you fail to grasp this.

The condition of the world brought about by sin is such that men must be "born again," "born anew," "born from above,"—all the thoughts of God concerning us are from above—before "growth" is possible. There must be a beginning, yea a right beginning. Paul calls it—it is so deep, so comprehensive, so radical—a "creation": "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them (Eph., 2:10)."

In the interview between Jesus and Nicodemus, a ruler of the Jews, the fundamental principles underlying the new birth are brought out, but vested with a degree of mystery and obscurity for the time, for the fulness of revelation had not come. I submit for your thoughtful consideration the record: "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews; the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him: Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God; Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God; that which is born of the flesh is flesh; and that which is born of the Spirit is spirit; marvel not that I said unto thee, Ye must be born again; the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and, whither it goeth: so is every one that is born of the Spirit; Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness; if I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things (John, 3: 1-12)?" Let us take this apart and look at it with care:

Of Nicodemus but little is known, but he was "a ruler of the Jews," "a master in Israel," and a broad-minded man (Jno., 7: 48-53)."

Jesus the Son of God authorized to speak the very words of God Himself: "He that cometh from above is above all; he that is of the earth is earthly, and speaketh of the earth; he that cometh from heaven is above all; and

what he hath seen and heard, that he testifieth; and no man receiveth his testimony; he that hath received his testimony hath set to his seal that God is true; for he whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him (Jno., 3: 31-34)."

Nicodemus came seeking light; Jesus answered his request by saying: "Except a man be born again,"—literally, born from above—"he cannot see the kingdom of God." It is important to note here that this master in Israel had received his portion of the influence of the law and the prophets, but he needed more—needed something "from above." Now there can be only two things said of this birth from above, and I lay great emphasis on them both: First, this birth from above can only be brought about by "a power," "an influence," direct from heaven, direct from God, entering man through the pores of the skin, disregarding his eyes, his ears, his will, his understanding; or, Second: It is the revelation of the Mind of God to Human Minds, through human tongues, in human language, through records, entering man in harmony with his constitution as God made him; through the senses—hearing, seeing, smelling, tasting, touch—into the will, into the understanding, into the tongue, into the life.

Nicodemus was of "the earth earthy," his thoughts were of physical re-birth—how much he needed the infusion of the new thoughts of heaven!

Jesus went into details: "Except a man be born of water and of the Spirit, he cannot enter the kingdom of heaven," and he proceeded to draw the distinction between "flesh" and "Spirit," showing conclusively that the "new birth" involves the Spirit of God and the spirit of man, or the Mind of God and the mind of man, or the thoughts of God and the thoughts of man. The great question of the ages is: How is the chasm between the Mind of God and the mind of man bridged? I stand at my telephone and talk to my friend one hundred miles away. The chasm is bridged by words, language, thought. I write

ten words on a telegraphic blank, and in a few minutes, over land or under the ocean, my mind comes in touch with my friend in Calcutta, or Havana, or Jerusalem! The chasm is bridged by words, language, thoughts. I put a message in the hands of an operator at a wireless station and like lightning my mind comes in touch with my friend in Liverpool. The chasm is bridged by words, language, thought. Destroy language and all communication between man and man, or between God and man, or man and God, would be forever cut off. Language is the God-given vehicle of thought. Even where signs are used they represent words, and thoughts. "Marvel not that I said unto thee, Ye must be born again"—born of the Will of God, born of the Thoughts of God, born of the Ways of God.

The eighth verse is not difficult except in the translation; "The Spirit breathes," or speaks "where he will"—this whole statement represents the state, at that time, of the principles underlying the birth from heaven; men were being "born," "instructed," "enlightened," just as the light was coming, but the revelation was yet in its twilight. No wonder Nicodemus marveled. Jesus told him "heavenly things" and he could neither comprehend nor believe.

How is this thing to be explained? If a "master in Israel" could not understand it as it came from the Great Teacher Himself, what can we do? Did Jesus explain Himself? No, but He authorized others to do it for Him and endowed them with the Holy Spirit so they would omit nothing, and thus lead men into the light. Who were these men? His apostles. Hear Him speak to them and concerning them: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you (Jno., 15: 16)." Again: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil; they are not of the world, even as I am not of the world; sanctify them through thy truth: thy word

is truth; as thou hast sent me into the world even so have I also sent them into the world (Jno., 17: 15-18)." Again, He gave them the keys of His Kingdom: "And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it; and I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven (Matt., 16: 18, 19)." Again: "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven (Matt., 18: 18)." Again: "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you; and when he had said this, he breathed on them, and said unto them, Receive ye the Holy Spirit; whosoever sins ye remit they are remitted unto them; and whosoever sins ye retain, they are retained (Jno., 20: 21-23)." The apostles fully realized their standing and accountability. Hear Jesus to them: "Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily, I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel (Matt., 19: 27, 28)." Again: "And ye also shall bear witness, because ye have been with me from the beginning (Jno., 15: 27)." Again: "And ye are witnesses of these things (Luke, 24: 48)." Hear their own testimony, Peter: "This Jesus hath God raised up, whereof we all are witnesses (Acts, 2: 32)." Again: "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go; but ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses

(Acts, 3: 13-15).” Again: “This is the stone which was set at naught of you builders, which is become the head of the corner; neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved (Acts, 4: 11, 12).” Again: “Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead; and he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead; to him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins (Acts, 10: 40-43).” Hear Paul: “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new; and all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to-wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation; now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God (II. Cor., 5: 17-20).”

How did these apostles bring about the new birth, the birth from above? What was their part? I answer broadly, they brought about the new birth by spreading by tongue and pen the new, the supernatural, the inspired ideas or thoughts brought down from heaven by Jesus Christ our Lord. The birth from above was simply transplanting the thoughts of heaven from heaven to the human heart. The thoughts were heavenly, the endowment of the apostles was miraculous, but the planting was done in full and in perfect harmony with the constitution of man. Peter endorses this fully: “Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently;

being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever; for all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth for ever; and this is the word which by the gospel is preached unto you (I. Pet., 1:22-25)."

It is a notable fact that in the Acts of the Apostles, the only record we have of how they opened up their Commission, that the new birth is not once mentioned. This fact, at first, is positively startling. Why the omission? Manifestly because the Holy Spirit, using them as instruments, divested the subject of all figure, of all mystery, and presented the way of salvation simply in facts, commands and promises.

The Great Commission of our Lord was and is two-fold in its nature and application: First, to introduce men into the remission of sins and into the service of God: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth; go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit (Matt., 28:18, 19);" Second, to train men for more service and better service: "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen (Matt., 28:20)."

The first converts to Christ were considered and designated babes in Christ: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ; I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able (I. Cor., 3:1, 2)." Peter confirms this: "Wherefore lay aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings; as new-born babes, desire the sincere milk of the word, that ye may grow thereby (I. Pet., 2:1, 2)." Babes grow by exercise and food: "For when for the time ye ought to be teachers, ye

have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat; for every one that useth milk is unskilful in the word of righteousness: for he is a babe; but strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil (Heb., 5: 12-14)." Full manhood comes slowly but it is the standard set before us: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive (Eph., 4: 11-14)." Birth, babyhood, maturity — this proves beyond a doubt that there is a vast difference between conversion and the baptism of the Holy Spirit which was followed by great endowment, supernatural in its nature.

Why babes in Christ? For the simple reason that Christianity is a revelation which can be taught and learned. Men are introduced by the Holy Spirit into His School and they are educated in the things of the Spirit. Again, frequently thousands were turned to Christ by a single sermon, and it was impossible for even an inspired teacher to give the whole plan of salvation in detail in a single sermon. Hence they laid down certain fundamental principles: God has revealed Himself to men; this revelation is in and through Christ; Christ the Son has life in Him; He died for us and God raised Him from the dead; He charged us to go forth everywhere and make this known. Whoever accepts this message and obeys Him shall receive remission of sins and a new start in life. Those who heard and accepted this simple proclamation and did as commanded, re-

ceived the remission of sins and the Holy Spirit as an abiding Guest in his heart.

No theory of conversion and Christian growth which makes either of them dependent on a baptism of the Holy Spirit, or that sets up the claim that Christians are full-grown at birth and therefore eliminates growth, can be true.

The Christian life, the Spirit-filled life, is to be and *is*! a life of fruit-bearing. The Master not only laid the emphasis on the necessity of fruit, but much fruit: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you; herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples (Jno., 15:7,8)." Here we have both quality and quantity. Hear Paul as to the fruits of the Spirit: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law (Gal., 5:22,23)." Again: "For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light; for the fruit of the Spirit is in all goodness and righteousness and truth (Eph., 5:8,9)." A small tree may bear good fruit, just as good fruit as a big tree, but it can not bear so much, and our Father has delight in the quantity. The small tree can only bear "much fruit" by growing into a big tree; and a young Christian, a "new-born" babe in Christ must grow into great service and great capacity for service. Twenty-six years ago I confessed with the mouth that I believed with my whole heart that Jesus Christ is the Son of God, and I did. I still so believe and confess, but it means infinitely more to me to-day. Why? How? Heart means capacity. I have been greatly enlarged in capacity. I see more and see farther. I have grown out of my childhood. Christian growth is made possible by birth into Christ: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new (II. Cor., 5:17)." It involves sacrifice and transformation: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice,

holy, acceptable unto God, which is your reasonable service; and be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God; for I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith (Rom., 12: 1-3).” It involves constant enlightenment: “The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints (Eph., 1: 18).” It involves constant crucifixions of the flesh: “Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin (Rom., 6: 6).” Again: “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me (Gal., 2: 20).” Again: “Mortify, therefore, your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry; for which things’ sake the wrath of God cometh on the children of disobedience (Col., 3: 5, 6).” It involves constant aspiration toward heavenly things: “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God; set your affection on things above, not on things on the earth; for ye are dead, and your life is hid with Christ in God (Col., 3: 1-3).” It involves forsaking the old, and pressing toward the newer and better life: “Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus (Phil., 3: 13, 14).” It involves putting off and putting away the old life, and the putting on of the new man; hear Paul: “If so be that ye

have heard him, and have been taught by him, as the truth is in Jesus; that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness; wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another (Eph., 4: 21-25)." Again: "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth; lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him (Col., 3: 8-10)." Peter endorses Paul: "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious; to whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious (I. Pet., 2: 1-4)." James testifies in the same line: "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls (Jas., 1: 21)." It involves being filled with the Spirit of Jesus: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his (Rom., 8: 9)." Again: "And be not drunk with wine, wherein is excess; but be filled with the Spirit (Eph., 5: 18)." It involves constant obedience and well-doing: "To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile; for there is no respect

of persons with God (Rom., 2:7-11)." It involves the constant yielding of the soul to God: "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God; * * * know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness (Rom., 6:13-16)." It involves steadfastness in purpose and life: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord (I. Cor., 15:58)." It involves patient continuance in well-doing: "That ye be not slothful, but followers of them who through faith and patience inherit the promises (Heb., 6:12)." It involves persistent prayer and thanksgiving: "Rejoice evermore; pray without ceasing; in every thing give thanks: for this is the will of God in Christ Jesus concerning you (I., Thess., 5:16-18)." It involves transformation: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord (II. Cor., 3:18)." It involves abiding, working faith in the faithful God; hear Paul: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose (Rom., 8:28)." Again: "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ (Phil., 1:6)." Again: "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day (II. Tim., 1:12)." It involves cross-bearing and self-denial. Hear Jesus: "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me; for whosoever will save his life shall lose

it: and whosoever will lose his life for my sake shall find it; for what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul (Matt., 16: 24-26)." Hear Paul: "I have coveted no man's silver, or gold, or apparel; yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me; I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive (Acts, 20: 33-35)." It involves trials of faith: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us (Rom., 8: 18)." Again: "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day; for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory (II. Cor., 4: 16, 17)." Again: "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby (Heb., 12: 11)." Again: "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ (I. Pet., 1: 7)." Again: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy (I. Pet., 4: 12, 13)." All this growth comes through knowledge: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises: that by these ye

might be partakers of the divine nature, having escaped the corruption that is in the world through lust (II. Pet., 1:2-4)." Again: "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ; to whom be glory both now and for ever. Amen (II. Pet., 3:18)." We grow into Christ: "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ (Eph., 4:15)."

Present-day theories of Conversion make it not only equivalent to Inspiration, but make conversion span the whole chasm—they propose to make full-grown converts—and render it impossible for the convert to grow. Progressive development is true in nature and it is true in grace: "And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how; for the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear (Mark, 4:26-28)." Conversion, salvation, redemption, sanctification, the new birth, or translation, simply constitute the beginning of the Christian life. Mark you, it is *life!* and life means growth. It involves meditation, and contemplation, but it involves living before God.

God lays down a two-fold rule, or rather, sets up a two-fold standard for Christian growth: First, we are to "increase with the increase of God," tremendous thought! Hear Paul: "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshy mind, and not holding the head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God (Col., 2:18, 19)." Second, we are to "be filled with all the fulness of God:" "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be

strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God (Eph., 3: 14-19)."

The new birth by the introduction of new ideas and the submission of the will to new authority, babyhood—growth toward the Infinite—God send the thought home to my reader's heart!

What relation does the Holy Spirit bear to Christian growth? He is back of the whole remedial scheme; in every detail of it; He therefore furnishes both the seed of it and the object of it in Christ the Lord. The new birth out of which this life grows is of God, of heaven, and is revealed unto men by the Holy Spirit: "But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God (I. Cor., 2: 10)." The deep things of God, made known, or revealed, by the Holy Spirit to the human understanding, constitute the inspiration of this life. These thoughts planted in us beget in us the desire for a holier life. Hear Paul: "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel (I. Cor., 4: 15)." Hear James: "Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures (Jas., 1: 18)." Hear John: "Whosoever believeth that Jesus is the Christ is born of God; and every one that loveth him that begat loveth him also that is begotten of him; * * * this is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth (I. Jno., 5: 1-6)."

Christian growth and Christian experience go hand in hand. Sin is in an important sense a matter of habit. An

act repeated produces a tendency, a tendency accelerated produces a habit, a habit continued produces a state or condition. The new birth breaks up this unfortunate condition, and by the infusion of new ideas sets up a tendency in the opposite direction, so right-doing — doing right as unto God — becomes also a habit. These two tendencies, radically antagonistic, continue with us. Hear Paul: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God; and not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us (Rom., 5: 1-5)." Tribulation, patience, experience, hope, boldness — these pave the road to a strong Christian character. The warfare begins early and it continues to the end. Hear Paul again: "For to be carnally minded is death; but to be spiritually minded is life and peace; because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be (Rom., 8: 6, 7)." Again: "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh; for the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would (Gal., 5: 16, 17)." Again, his own experience: "I find then a law, that, when I would do good, evil is present with me; for I delight in the law of God after the inward man (Rom., 7: 21, 22)." Again, he reviewed the long warfare: "For I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight, I have finished by course, I have kept the faith (II. Tim., 4, 6, 7)."

Although this warfare is persistent, malignant and continuous, we have the assurance of ultimate success in the fact that Jesus our Lord has overcome the world: "In the world ye shall have tribulation: but be of good cheer; I

have overcome the world (Jno., 16:33).” We have also the combined intercessions of Jesus and the Holy Spirit: “Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God (Rom., 8:26,27).” This fight for strength, growth and victory is a fight of the faith: “Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses (I. Tim., 6:12),” based on the word of God: “So then faith cometh by hearing, and hearing by the word of God (Rom., 10:17),” inspired by the Holy Spirit: “It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are Spirit, and they are life (Jno., 6:63).” Hence victory is certain if we “believe” and continue: “Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter; nay, in all these things we are more than conquerors through him that loved us; for I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord (Rom., 8:35-39).” Again: “For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ’s; and Christ is God’s (I. Cor., 3:21-23).” Triumph is certain if we trust and continue: “Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place (II. Cor., 2:14).”

Every promise of the Holy Spirit, on record, and He has no other promises, is to those who overcome: "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith; who is he that overcometh the world, but he that believeth that Jesus is the Son of God (I. Jno., 5: 4, 5)?"

Hear the seven-fold trumpet blast of the Holy Spirit to all who are struggling after a better life in Jesus Christ. To the Church of Christ at Ephesus: "He that hath an ear, let him hear what the Spirit saith unto the churches; to him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God (Rev., 2: 7);" to the Church of Christ at Smyrna: "He that hath an ear, let him hear what the Spirit saith unto the churches; he that overcometh shall not be hurt of the second death (Rev., 2: 11);" to the Church of Christ at Pergamos: "He that hath an ear, let him hear what the Spirit saith unto the churches; to him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it (Rev., 2: 17);" to the Church of Christ at Thyatira: "But that which ye have already hold fast till I come; and he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father; and I will give him the morning star; he that hath an ear, let him hear what the Spirit saith unto the churches (Rev., 2: 25-29);" to the Church of Christ at Sardis: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels; he that hath an ear, let him hear what the Spirit saith unto the churches (Rev., 3: 5, 6);" to the Church of Christ at Philadelphia: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and

the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name; he that hath an ear, let him hear what the Spirit saith unto the churches (Rev., 3: 12, 13);" to the Church of Christ at Laodicea: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me; to him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne; he that hath an ear, let him hear what the Spirit saith unto the churches (Rev., 3: 19-22)."

To us, to you, to me, to the Church, to the world, to the ages on ages, the last recorded message of the Holy Spirit comes with the awfulness and solemnity of Heaven's final word to a lost, a ruined, a bankrupt, a sinful, a wretched world — the Holy Spirit work in *us!* to believe and work: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely (Rev., 22: 17) !!!"

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Johnson, Ashley Sidney, 1857-1925.

The Holy Spirit and the human mind.

BT Johnson, Ashley Sidney, 1857-1925.
121 The Holy Spirit and the human mind.
J6 Knoxville, Press of Gaut-Ogden, 1903.
364p. 23cm.

Disc. — — Another copy.

1. Holy Spirit. I. Title.

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